

THE SPIRIT OF MISSIONS.

VOL. LV. FEBRUARY, A.D. 1890.

No. 2.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, JANUARY 14TH, 1890.

— THE following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), Scarborough, Lyman and Starkey; the Rev. Drs. Hoffman, McVickar, Satterlee, Shipman, Huntington, Nichols and Greer; and Messrs. Coffin, Stark, Vanderbilt, Low, King and Cutting. Of the *ex-officio* members the Right Rev. Dr. Talbot was present.

— Upon the request of the Bishop of Springfield, and in accordance with the expressed wish of the heirs, the bequest of Mr. S. G. M. Allis, of Waverley, Illinois, for work among colored people, was by resolution appropriated toward the erection of the Allis Memorial Rectory for the mission to colored people in Cairo.

— It was reported that the \$20,000 for the endowment of the Episcopate of Colorado voted by the Board of Managers and the Board of Missions had been paid over on the 8th of January, and that the Bishop's salary and traveling expenses had been remitted to the same date. This \$20,000 was made up as follows: from the Harold Brown Fund, \$10,000; from the James Saul Fund, \$1,000, and from general funds of the Board, \$9,000.

— Communications were received from the Bishops of California and Texas, the Assistant Bishop of Minnesota, and the Missionary Bishops of Northern California, South Dakota, and the Platte, in regard to the appointment of missionaries, their stations and stipends, and necessary action was taken.

— Upon the recommendation of the Advisory Committee, to whom the matter had been referred for consideration the previous month, the Board made the following additional appropriations for Domestic Missions for the present fiscal year: To the Diocese of East Carolina, \$500; to the Diocese of Iowa, \$500; to the Diocese of Kansas, \$1,000; to the Diocese of North Carolina, \$500; to the Diocese of Tennessee, \$500; and to the new Missionary Jurisdiction of the Platte, for stipends of missionaries, at the annual rate of \$1,500.

— Letters were submitted from Bishops C. M. Williams, Boone, Ferguson and Holly, and from a number of the missionaries in the Foreign field. Por-

tions of these communications have been published. Seven hundred dollars were appropriated for the completion of the buildings at Wuchang pertaining to the Bishop Boone Memorial School, and two or three small appropriations were made for definite purposes in Japan and Africa. About \$400 United States gold was appropriated for much needed repairs upon the exterior of the school building in Athens.

— Information was received from the Commission on Work among the Colored People that Bishop Potter had resigned his membership, and upon their nomination Bishop Leonard, of Ohio, was unanimously elected as his successor.

APPROPRIATIONS FOR DOMESTIC AND FOREIGN MISSIONS.

As we promised last month, we give on another page the budget of appropriations of the Board of Managers for the work of Domestic and Foreign Missions for this fiscal year. The total for Domestic is a little under \$242,500, and for Foreign Missions (including buildings) about \$185,000. The amount, therefore, to be provided for this fiscal year is nearly \$430,000. It certainly will not be less and probably will be more than that sum when those items shall be added which cannot be foreseen, but yet are inevitable. The appropriations for the current work (aside from building purposes) are something like \$45,000 larger than they were at this time last year. In view of this we can only repeat what we said in the last number: Our friends will see the necessity for prompt and enlarged contributions to the general work.

CONSECRATION OF THE RIGHT REV. ANSON ROGERS GRAVES.

WE have received from Bishop Graves an account of the impressive services at his consecration as Missionary Bishop of the Platte. The consecration took place on the 1st of January last in Gethsemane Church, Minneapolis, of which the Bishop had been rector for the past six years.

Morning Prayer having been said at an earlier hour, the consecration services were begun at 10.30 A.M., the Bishop-elect being accompanied by the Rev. Dr. R. W. Oliver of the Jurisdiction of the Platte, and the Rev. Dr. E. C. Bill of the Diocese of Minnesota, as attending Presbyters. The Holy Communion was celebrated by Bishop Tuttle, Bishop Burgess reading the Epistle, and Bishop Knight the Gospel and the Nicene Creed. The sermon, at the consecration, a very able presentation of the great missionary opportunities at the present time of the Church at large and in the particular field to which the Bishop-elect was to be set apart, was delivered by the Assistant Bishop of Minnesota, Dr. M. N. Gilbert, from Rev. iii., 8: "Behold, I have set before thee an open door." The testimonials of the election of the candidate by the House of Bishops were read by Bishop Knickerbacker; of the confirmation by the House of Deputies of the General Convention, by the Hon. Isaac Atwater, of Minnesota; the consent of the Bishops to the consecration by Bishop Knight; and the letter of consecration of the Presiding Bishop, by Bishop Hare. Bishop Tuttle, of Missouri, was the consecrator, and was assisted in the laying

on of hands by Bishops Hare and Knight, who presented the Bishop-elect to be consecrated, and by the other Bishops already named.

Bishop Graves' letter communicating the above facts regarding his consecration, was written on the 8th of January in the cars on the way to his jurisdiction. In it he says: "On January 3d I confirmed a class of ten for Bishop Gilbert, at Montevideo, Minnesota, where I had held two parochial missions. On Sunday, January 5th, I confirmed twenty-six in Gethsemane Church, Minneapolis, whom I had prepared for Confirmation in December. On Monday evening, January 6th, I started for my new jurisdiction. I make my first visitation at Broken Bow, where they are in danger of losing the church property through a foreclosure." The Bishop had already arranged a list of visits to fifteen places in his jurisdiction for the month of January.

APPEAL FROM BISHOP FERGUSON.

SOME months since, Bishop Ferguson wrote of an opportunity to purchase a house and lot in Monrovia, Liberia, well adapted for a school for girls. He was very anxious to obtain it for the work of his mission. The value was estimated at \$5,000. We have just received a letter from him in which he says: "The premises can now be purchased for \$2,500. We ought not to lose so good an opportunity." An immediate contribution of this sum would at once give the Bishop the graded school for girls so much needed at the capital of Liberia.

THE GREAT WEST.

FROM an article by the Rev. Dr. Kendall in the *Church at Home and Abroad*, upon the subject of "The Evangelization of the Great West," we take the following:

Many of our readers in the eastern states can remember the time when, if people migrated to Indiana or Michigan, they were said to have moved west. At a later period the same thing was said of those who went to Illinois and Wisconsin. In fact, there was a time when these two states were emphatically "the West," and all beyond was little known or spoken of. Suppose now that we eliminate these four states from the "Great West," and make its eastern border the Mississippi river.

That Great West has sixteen states and seven territories, and the seven territories are about one and a quarter times as large as the twenty-six states east of the Mississippi, and the sixteen states west of the Mississippi are almost twice as large as the twenty-six that lie east of that river. We make a great mistake when we forget how much larger are the states in the "Great West" than the eastern states. The average area of the states east of the Mississippi is but 32,000 square miles, while that of those west of that river is more than 90,000, and the West has an area of 2,697,000 square miles, while the whole older portion of the country east of the Mississippi has only 854,805 in all. Verily it is a *Great West*—great in extent, but greater in possibilities. It has great unsettled tracts, unoccupied spaces; but they are rapidly filling. Greater cities will spring up along the Pacific coast, and Helena, Salt Lake City and Denver are already showing signs of what they and other places may become. The last twenty-five years have shown wonders in the growth of population, and the next quarter of a century will undoubtedly show still greater wonders in the same direction; the present outposts will undoubtedly become great and strong centres.

Moreover, this same *Great West* embraces nearly all the "exceptional populations" of our country. The Indians are nearly all there, and all the Mexicans and Mormons are there, and more and more the foreign population is gathering there. Let us heartily implore God that the whole of this *Great West* may be thoroughly evangelized and saved.

NEED OF A NEW CHURCH IN PORT-AU-PRINCE.

THE church in Port-au-Prince, Haiti, was destroyed by fire in July, 1888, and an appeal was published at that time for \$6,000 for rebuilding it. A letter from Bishop Holly, under date of January 7th, says:

I am happy to say that, in response to a petition from us, the new government here have decided to give us in exchange for our church lot that on which the House of Representatives stood, and where the fire began July 4th, 1888. The House of Representatives will be built elsewhere. The new lot is in a very eligible situation, about twice as large as the present one, or about 100x150 feet, and the government has decided to waive in our favor the difference in value which could be exacted from us in making this exchange. The deed of exchange is to be drawn up this week.

We hope that our friends in the United States will make all possible haste to come to our rescue. Meanwhile, we are taking measures to help ourselves as much as possible. A church building is our most crying need just now.

Upon the whole, I think the moment propitious to undertake and carry on our work with renewed zeal and energy, but still with all becoming wisdom and prudence. The misfortune that has happened may yet prove to be for the greater good of our cause. Let God be praised, who "moves in a mysterious way His wonders to perform."

RELATIONS BETWEEN HOME AND FOREIGN MISSIONS.

THE assumption that the energy which is expended upon Foreign Missions is just so much deducted from the Home work, is wholly mistaken and false. If the zeal of Church people were fully aroused in behalf of Home Missions, and they were expending all their strength and ability in that work, then might there be cause for jealousy of the claims of Foreign Missions. The fact, however, that comparatively few persons take any real interest in missions, or make any real effort or sacrifice for them shows that what is needed is to arouse dormant energies, and this can best be accomplished, not by narrowing the field of missions or by minimizing its claims, but by putting forward the Divine duty and motive in all its breadth of compassion and urgency of command. Wherever that is faithfully done the gain to the distant field will prove, not a loss to the work near at hand, but an incentive and help to it. This view is forcibly presented in the following extract from the Rev. Dr. James Brown, of Paisley, Scotland:

Interest in Foreign Missions does not by any means diminish interest in Home Missions. Those who plead the needs of the home heathen as an excuse for doing nothing to help the heathen abroad, have never been found to be more liberal or more active in their services on behalf of the heathen at home. Nor is it wonderful that it should be so. Our interest in all nations and in seeking that repentance and remission of sins should be preached to them, expands our hearts, opens our minds, and opens our pockets, too, for those that lie nearer to our doors.

What can we do to make our country more thoroughly Christian in all classes of society, from the highest to the lowest of its population, than it is at present? If our

Foreign mission work leads us to realize the pressing necessity for Home missionary work, it also moves us, I think, and educates us, to do that work better. If I may be allowed to refer to the history of the Church which I have the honor to represent, I may say that the first thing that increased our zeal for Home work was our Foreign mission work. We began that work when we were a comparatively small and a comparatively poor Church. We were, I believe, in the van among the Churches of Scotland in our missionary work; we went up by leaps and bounds from £500 in 1845 until we reached the sum of about £40,000 a year. Well, did that impoverish us for our Home work? No, for our Foreign mission secretary, Dr. MacGill, used to be proud to tell that it was Foreign missions that had raised the stipends of our home ministers, that had built their manse, that had provided an evangelistic fund to send laborers among the masses of our population. It is strictly true that by work abroad, by the expansion of heart and sympathy, the habit of liberality engendered on behalf of the Foreign Missions, the Home Mission is greatly benefited.

CHURCH STUDENTS' MISSIONARY ASSOCIATION.

THE third annual convention of the Church Students' Missionary Association met in the chapel of the Episcopal Theological School, Cambridge, Massachusetts, on Friday and Saturday, January 10th and 11th, as the guests of the Theological School and the St. Paul's Society of Harvard College. Ten of the Church institutions in this country and three in Canada were represented in the convention. On Friday afternoon an informal reception was given to the convention, by its hosts, in Lawrence Hall, after which the opening session for business was held in St. John's Chapel, at which a report of the work of the association during the past year was read, and brief reports were received from various institutions connected with it of what had been done by them, during the same time, to increase the missionary zeal of their members. At a public missionary meeting held in the chapel in the evening of Friday, a cordial address of welcome was made by the Rev. William Lawrence, Dean of the Theological School, on behalf of the entertainers of the convention.

The leading feature of the convention, which held two sessions and a public meeting on Saturday, in addition to the meetings of Friday, was the large number of valuable papers read and addresses delivered upon various practical topics connected with missionary work, which we have space only to mention.

The following papers were read: "Does the Present Seminary Training Give a Sufficient Missionary Outfit?" by Mr. James Goodwin, of the General Theological Seminary, New York; "The Foreign Liquor Traffic in Connection with African Missions," by Mr. C. E. Spalding, Hobart College, Geneva, New York; and "Church Unity in Connection with the Work of Missions," by Mr. Berryman Green, of the Theological Seminary of Virginia. These papers were followed by interesting discussions.

The speeches, delivered at the two public missionary meetings, were as follows: "The Rescue and Salvation of a Race," by the Rev. Dr. Alexander Crummell; "The Church's Work for Young Men," by Mr. R. Fulton Cutting; "Brotherhoods of Clergy for City Work," by the Rev. Arthur C. A. Hall; "The Church's Duty to the Negro, and Her Opportunity for its Performance," by Bishop Dudley; "Foreign Missions," by the Rev. Dr. Phillips Brooks, and a very suggestive closing address by Bishop Paddock, of Massachusetts.

We believe that the value of the work of the Church Students' Missionary Association in organizing and increasing the missionary spirit in the educational institutions of the Church can scarcely be exaggerated, and we bid the earnest young men who compose it a hearty God-speed.

MISSIONARY KNOWLEDGE IN THE HOME.

THE Rev. Henry Sutton, one of the secretaries of the English Church Missionary Society, in an article on the "home work" of the society, writes in the following striking manner of missionary knowledge and interest in the household:

Personally, I owe more to missionary work than to any other external influence. Looking back into the far past of my life, one picture is seen so vividly that it seems a thing of yesterday. It is Sunday afternoon. I am sitting on a hassock near my mother's knee—through all these years I see her face so clearly that I never doubt about knowing it in the Heavenly Kingdom—she is telling me about some missionaries whom she herself had seen just before they went abroad. I can remember now how wonderful it seemed to me. I asked all sorts of questions, some of them I dare say silly enough, but all the outcome of deep interest. A book about missionaries is lying open on the table. It has been put down to enable these personal reminiscences to be given. I write of what happened more than forty, almost fifty, years ago.

The interest aroused by my mother's words led me to buy and read missionary magazines for the young. I have never had the slightest sympathy with the ridicule Charles Dickens threw on missionaries. The little boys and girls who sulkily give their pence, or are made to give them, seem to me unreal. My own memory tells a different tale. Even now I can remember distinctly how religion became to me a great reality, because I saw what it was doing amongst the heathen. I do not for a moment put such influence in the place of the direct action of the Holy Spirit on the heart in bringing home the truths of God's Word; but I do distinctly trace, in my own personal experience, the influence of missionary work in confirming my faith when in later years it was sorely tried, and I believe that I, at any rate, owe more to knowledge gained in early life of the records of missionary zeal than to any other cause, except the study of the Bible itself.

The Christian household in which there is no knowledge of and therefore no interest in missionary work is one which loses a most important aid to spiritual life. Such households, thank God, are becoming fewer, and if those who have learned to love this work do their duty, the time will come when the painful ignorance of many true Christians as to the great work which God is doing in heathen lands will be a thing of the past.

One result of more attention being given to the missionary subject in Christian homes will be many more offers of personal service in the Foreign field. Experience proves that of those who offer themselves to the Church Missionary and other societies a large number have been brought up in a missionary atmosphere.

BRIEF MENTION.

SHOULD all the Sunday-schools take part in the Lenten Offering this year it will be possible to reach the \$50,000 mark. The children gave \$46,705 in the Lenten Offering last year. See that every child, whether in the Sunday-school or not, receives a box before the beginning of Lent, and let all try together to make the amount this year larger than in any previous year.

THE death of John H. Shoenberger, formerly of Pittsburgh, but latterly of New York; of Tolman Wheeler, of Chicago, and of Arthur W. Benson, of Brooklyn, has removed

three of the most generous supporters of Church work. They will be greatly missed in the circles where their benevolence was exercised. May the hearts of many be disposed to follow their example of faithful stewardship and to give freely for the good of the Church and for the blessing of mankind.

THE February number of the *American Church Sunday-School Magazine* is replete with missionary matters. A missionary sermon, by Bishop Potter, and a sketch of the life and work of Bishop Hannington are leading features. The effort to carry missionary instruction into the Sunday-school is most praiseworthy. Every Sunday-school should be a missionary society, and every class receive faithful instruction upon the subject of missions—the field, the workers, the heroes and triumphs, the motives and rewards, and the duty of each disciple to aid the work by prayer and gifts. In this way generation after generation would grow up to carry on the good work, which will be strengthened proportionately as the interest and help of the Church's members are enlisted and trained from childhood.

LEAFLET No. 376 is a form for subscriptions to missions to be placed in the hands of individuals. It simplifies the introduction of systematic offerings, and should prove an efficient aid to rectors in securing enlarged and regular contributions to missions. The leaflet will be supplied to parishes in any number desired.

BISHOP SPALDING, of Colorado, asks for money for a horse and buggy for the missionary of the upper end of the San Luis Park. The missionary serves Villa Grove, Bonanza, Cotton Creek, Aldus Creek, Saguache and Crestones, travelling every week from twenty-five to sixty miles. He would be willing to walk, but the distances are too great. Any money for this purpose sent to Mr. George Bliss, Treasurer, 22 Bible House, New York, will be duly forwarded.

By the death of Bishop Sargent of the Tinnevely mission in India the English Church has lost one of its most valuable and distinguished missionaries. Bishop Sargent went to India in 1835 as a lay agent of the Church Missionary Society. He became Suffragan Bishop of Tinnevely in 1877, and the great success which has attended his mission has, under God, been due to his wisdom and devotion. During his term of service the native clergy increased from one to sixty-eight, and the Christians and catechumens from 8,693 to 56,287. He met with substantial encouragement in the development of the self-support and the independence of the native Church.

BEFORE criticising the results of missions, it would be well to inquire whether enough is expended in them at home or abroad to justify the expectation of large results. The wonder is that so much is accomplished with so little outlay. If the Church should once take up the business of missions with a zeal and expenditure commensurate with the importance of the work and with the ability of Christian people, if such energy were put into it as men put into great business enterprises, then indeed might great results be expected to follow. We may look for great blessing from God when we put our whole heart into the work.

FROM the time of Mungo Park to the present day, travellers in Africa have given instances of the exceeding kindness of some of the natives toward them. Mr. F. S. Arnot, who has recently crossed the continent, tells in his book, "Garenganze," among other cases, the story of a young African who was with him in a waterless region and who heard him praying one night for water. The young man started off in the dark night

going a long distance through a country infested with wild beasts, and returned the next day with joy, bringing with him to Mr. Arnot a calabash of water. A race capable of such devotion is capable of great things.

THE aggregate annual income of Englishmen amounts to \$6,275,000,000. The annual drink bill of Great Britain is \$627,000,000, or a tenth of the total annual income. The amount given to religious objects is estimated at a tenth of the drink bill, and of this perhaps a tenth—or a thousandth part of the income—is given to work outside of Great Britain, for the evangelization of the world; so says the Rev. Mr. Webb-Peploe.

THE *Home Mission Monthly* says of the colored people of the South: "One-fourth are improving; three-fourths are left in their degrading superstitions and unholy lives."

ALL the missionaries of the American Board in Japan lately united in an earnest appeal to the board for an immediate and decided increase in the number of the laborers in this most awakened and receptive of all the Foreign fields. It was resolved at the annual meeting in October, that this appeal should be heeded, and that a special fund should be raised for the purpose. At once \$5,000 was sent by one congregation, and other churches and many individuals are contributing.

IN a recent memorial to the emperor of China, the governor of the Che-Kiang province says: "For China to return to the isolation of the past is a hopeless task. It only remains for her to assimilate so much of modern progress as will enable her to outwit her astute western competitors."

A NATIVE newspaper of India, the *Hindu*, says: "In politics, in religion, and in religious and moral and social development we have entered, or are entering, upon a new era of transformation under the quickening influence of the West; and it is the highest glory of the missionary that he has contributed no small share to this upheaval of a nation of 250,000,000."

WITH OUR CORRESPONDENTS.

IT gives us pleasure to quote the following from Bishop Spalding, in acknowledgment of the \$20,000 sent to him toward the endowment of the Episcopate of Colorado: "I suppose that my relations as Missionary Bishop to the Board now cease. It is sad and painful to me to contemplate this fact, and it is very hard to realize it. You have always been—both officers and the Board—very kind, considerate, and generous to us. I appreciate all this very deeply. It was always pleasant to look to No. 22 Bible House as headquarters, and to know what good and helpful friends we had there, and what a good and genial home it was to us whenever we could visit the metropolis. I trust the pleasant relations may continue, at least so far as is possible now that I am fully a Diocesan Bishop."

BISHOP MORRIS writes that he has received from an old friend in Philadelphia recently, "a comfortable check for \$3,000," for the hospital in Portland, Oregon, of which \$1,500 is to complete the endowment of the Philadelphia bed, and \$1,500 for the debt for enlarging the hospital.

THE Rev. Mr. Partridge sends us, by the last mail, copies of the two latest publications of the Chinese Church League. The first of these is "An Exposition of the Lord"

Prayer," by the Rev. Mr. Wang, of Wuchang. Commenting upon this Mr. Partridge says that, aside from the work of the Rev. Mr. Yen, who was educated in the United States, this is the first book ever published by one of our native clergymen, and marks a new era. Mr. Wang is preparing similar books upon the Creed and the Ten Commandments. The other publication is from the pen of Mr. Partridge himself. It is a "Brief History of our Liturgy."

THE Rev. Mr. Graves, writing of the new Church of the Nativity, in Wuchang, a front view of which appeared in the last number, says: "I have had kind words for the new church from all outside of our own mission who have visited it." Speaking of the work he says: "Two weeks ago we had five baptisms, and next week we are to have another. The new class in the theological school is working well, and we are much pleased with the young men. Agreeably to the new rules for ordinations [instituted, it is understood, by advice of the House of Bishops] which the Bishop has just sanctioned, and which require a knowledge of English, we have begun to teach this branch."

THE Rev. Mr. Tyng, writing of Kioto, a city of 270,000 inhabitants, and the stronghold of Buddhism, says: "The conflict of Buddhism against the Christian faith is assuming more and more the aspect of a death-struggle."

THE CHILDREN'S LENTEN OFFERING.

I WOULD like to say a word by way of encouragement and help in the matter of the Children's Offering in the approaching season of Lent. Hardly anything in the history of our missionary work can be pointed out that has more in it in the way of encouragement than the rise and growth of this plan. It was the suggestion of Mr. Marsden, a layman of Philadelphia, and the returns for the first year amounted only to about \$7,000. Some years later, when I proposed that a "rally" throughout the Church should be made for a grand offering of \$50,000, the suggestion was thought impracticable and impossible. Yet last year this offering came up to the noble sum of \$46,705. Who would say in view of this that an offering of \$50,000 was now impracticable or impossible?

In this offering of over \$46,000, only 1,629 Sunday-schools took part, showing an average of \$28.23 for a Sunday-school. Now, you tell us that we have 4,600 congregations. It is quite a safe calculation, I think, to say that we have as many Sunday-schools as congregations, as some congregations have more than one school. If, however, we claim only 4,000 schools, and call the average \$28, we have the splendid sum of \$112,000! Why these non-contributing schools are not just as strong and able as those that do contribute I cannot see. Then, over and above this, we have the large number of children and young people in the Church who are not members of any Sunday-school, and are consequently not reached in this way at all. It would be perfectly correct, I think, to say that there are as many of our children out of our Sunday-schools as in them; and thus your constituency might be doubled.

It is most important, I think, that some systematic plan should be adopted to enlist not only the *Sunday-school* children, but all the children of the Church in this offering, for their own benefit as well as for the increased sum thus to be gained.

Let your Lenten Offering Boxes, then, be sent into every family where there are children or a child not in the Sunday-school; let them be sent to all the parochial schools, orphanages, homes, boarding-schools, and every such institution, and, by this systematic and thorough plan, let us have an offering from *every* child and young person in the Church. Then, indeed, there would be no question about the \$50,000 mark.

We are sometimes accustomed to refer to that suggestive text of the seventh chapter of the Prophecy of Jeremiah, where we are told that in the idol worship in the cities of Judah and in the streets of Jerusalem the children gather the wood, the fathers kindle the fire, and the women knead their dough to make cakes to the queen of heaven. It is surely worth remembering in this connection that that very passage is in the First Lesson for the morning service of the First Sunday in Lent; as if we were thereby to take special note of the agency of *children* in the service and worship of the true God.

We can hardly fail to notice here that, while it would require more care and skill to kindle the fire and knead the dough than to gather the wood, yet upon this last depended the accomplishment and success of the whole. So, too, in the cities of Judah and the streets of Jerusalem, the gathering of the wood could only have been by the most patient and painstaking gleanings—"here a little and there a little"—just as our children now gather dimes, nickels, and pennies to make up, by the power of numbers, the grand total. To do all this, however, requires interest, effort and *labor* on the part of all, and especially on the part of the clergy and Sunday-school teachers.

Surely all will agree that the proposed object is worthy of every effort in our power. Let us have this hearty and united interest in this Lenten Offering, and by God's blessing this year's result shall not only equal, but go beyond, any of the past, and carry with it a larger and richer blessing for all.

B. WISTAR MORRIS,
Bishop of Oregon.

ARTHUR W. BENSON.

WE have lost one of the most faithful friends of missionary work in the death of Arthur W. Benson, of Brooklyn. I never knew a man who lived more closely by the old prophets rule "to do justly, to love mercy, and to walk humbly with God." Of his honored life in the walks of business, or of his noble qualities of head and heart, I will not speak; but I may remind others that one of the foremost benefactors of the Board of Missions and all missionary work has entered into rest.

You know that for years Grace Church, Brooklyn, was the banner church in its contributions. It was largely due to the fact that every Epiphany he gave his salary as president of the Gas Company to missions. He never sought human praise, and all he gave was given in secret, as unto God. Many a church in North and South and East and West has received of his bounty. He knew in his own experience the truth, "it is more blessed to give than to receive." He died suddenly; but it was not the sudden death from which in holy Litany we pray to be delivered: all his life he had

been gathering manna for the last journey. He died as he wished to die—no pain of parting, no good-bye, no suffering; one moment, sitting in his fisher's boat on the beautiful St. John's, at a point where the tall palms point heavenward, the next moment, in the land where trees never wither by the waters of the river of life, where they "see the King in His beauty." None will miss him more than the colored people, who could say of him, as the Jews said of the ruler, "he loveth our nation and has built us a church."

So, one by one, they who have borne the heat and burden of the day are falling asleep. It must be ours to close up the ranks. There must be no halting or wavering in the Lord's army, no empty treasury. When I heard of his death I thought of that beautiful inscription in an acre of God in France—"Having spent a fortune in works of charity and love, which he sent before him to Heaven, he has gone there to enjoy it."

H. B. WHIPPLE,
Bishop of Minnesota.

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People.....*

SPECIAL NEEDS OF NORTHERN TEXAS.

It is a long time since I have troubled your pages, and I therefore hope for a patient hearing of the few things I have to say.

St. Mary's Institute, at Dallas, is now doing its grand work. Sixty girls are enjoying its benefits. The building is substantial, large, and well adapted to its purpose. The faculty is of high grade and in every way qualified to do first-class work; but we have some difficulties.

(1.) We are in debt on both the building and furniture. The friends of the work grew tired, waiting for funds which delayed their coming, and urged the completion of the building, that its work might begin, without the money being in hand to do it. The house finished, it was necessary to furnish it before it could be used. I yielded reluctantly to the will of those who had proved their right to speak. I did not share their sanguine hopes that the opening of the school would enlist the generous sympathy and gifts of many new friends; but I am open to conviction. We have a splendid property, a grand opportunity to do the most holy and hopeful work of the Church in training the young women of this region in both sacred and secular learning; but we are in debt. Our resources are severely taxed to pay the necessary interest. Our usefulness is impaired for lack of means to extend the benefits of the school to those who most need and would best appreciate them.

(2.) We are without scientific apparatus. It is impossible in these days to keep abreast of the age without suitable equipment for the study of the natural sciences. The schools of geology, natural history chemistry and astronomy cannot be intelligently

conducted without suitable instruments and collections of specimens, etc.

(3.) We are without a library. Books of general reference are simply imperative. Books of history, biography, travel, and English classics are as necessary as the house and school-desks. A few books have been sent by generous friends; but many of these are useless for our purpose, as they will never be read, being entirely out of date.

(4.) Some further improvements in the grounds are absolutely necessary, in the way of trees for shade and walks for exercise. Permanent water supply and lighting arrangements also require some outlay.

(5.) Endowments of a permanent character will do much to secure the school against all contingencies in the future. Two scholarships now cover everything in this direction: the "Hartshorn" scholarship of \$1,200, invested in permanent securities at ten per cent.; and the "Kate B. Landell" scholarship of \$750, similarly invested. The interest of these funds is given to two girls for four years; the daughters of missionaries having the preference. I have been obliged to refuse many most promising girls because they could not afford to pay the established rates for the benefits of St. Mary's.

These then in brief are our needs for St. Mary's Institute.

The whole jurisdiction, moreover, is alive with material growth, settlement and energy. On every side towns are growing and appealing to me to help them in spiritual things. We have just built a new church at Dublin, under the care of the Rev. W. W. Patrick, to which I have just advanced \$400 from an empty treasury. Hamilton, in the same field, has begged for some promise of

help. I have been compelled to refuse absolutely. Vernon and Clarendon, in the Pan-handle, should have churches and ministerial service without delay. Here again I am obliged to stand idly by, and say, "I wish you all prosperity in the Name of the Lord—but I have nothing else to give!"

Three new counties have been added to this jurisdiction by the last General Convention, sitting as a Board of Missions. They clamor for care. I send them good wishes and hopes for their growth and spiritual advancement. I have nothing else to send!

There is a grand opening for missionary work among the factory hands in Dallas; but I stand idly by and wish them all spiritual benediction and grace, yet have not so much as one dollar with which to help them to better things!

There is a grand opportunity for missionary work in Fort Worth. I wish them all happiness and success in Divine things, but have nothing with which to prove the sincerity of my words.

Why spend time in this enumeration? The country is alive with opportunities. The people suppose the Bishop is sent here to encourage Church extension, to guide and aid in the erection of sacred buildings, to provide missionaries to minister in holy things; but they find a man without money and without missionaries, vainly endeavoring to spread himself over 100,000 square miles of territory!

What conclusion can they reach, except that either the Church which sends him has forgotten the fact, or that he has mistaken his mission!

So here I am at the beginning of this new year, with immense burdens and responsibilities, a country of infinite possibilities and grand opportunities, an overdrawn treasury, a scant supply of clergymen, and most excellent health and good-will to work.

Wishing you a very happy new year,

I am faithfully yours.

ALEX. C. GARRETT.

DALLAS, TEXAS, January 3d, 1890.

ST. HELEN'S HALL, PORTLAND, OREGON.

We learn from Bishop Morris that the block of ground occupied and owned by St. Helen's Hall, in Portland, Oregon, has been sold to the city authorities for \$100,000 cash, reserving the buildings. It is to be used as the site of a City Hall. This sale will require the erection of a new building for the school on the ground purchased by the Bishop for that purpose some years ago. This new site is further back from the river, has an extensive view of the city, the valley of the Willamette, and the snow-clad Cascades beyond, and is considered a very choice location for the school.

The Bishop informs us that while it is his purpose to erect a substantial brick building with proper architectural proportions and design, and with every desired comfort and convenience, and every requisite for the healthfulness of the teachers and pupils, it is not his intention to lavish money on the

ornamentation of the building, and that he is far more anxious to reserve a large endowment for the future support and salvation of the school, than to be able to say that it has the grandest building to be found in all the West.

The block of ground now sold for \$100,000, was purchased by Bishop Morris when he first went to Oregon for \$10,000, by giving his notes for the amount. These notes were redeemed year by year as they came due, by money supplied by those noble givers, Mr. John D. Wolfe and his daughter, Miss Catharine Wolfe. Out of this first moderate outlay has come this good foundation for a blessed work of the Church for all time. What grand and glorious results could be achieved for the Church if all her rich men and women were as wise and faithful in the stewardship of their worldly wealth!

OUR ORIENTALS.

THE word oriental means eastern, and is a name sometimes given to Chinamen, but they are not the people intended. *Real* orientals live like the people we read of in the Bible, and their customs have changed little

in two or three thousand years. Our orientals live in the West, in the states and territories that belonged to Mexico about forty years ago.

I shall mention some customs and man-

ners that remind us of things we read about in the Bible. The Egyptians required the children of Israel to make bricks without straw; the Mexicans in Colorado and New Mexico mix straw or chaff with their sun-dried bricks for the same reason that hair is put into plaster.

Peter went up on the housetop to pray; the Mexicans often sit on the housetop; they reach it by a ladder on the outside; the roof has a curb around it to prevent them from falling off, just as the children of Israel were required to build their houses. The best houses have a court in the centre, into which the doors of the rooms and the stable open; sometimes there is a well in the court, or a few trees, or some flowers. Large, folding doors open into the street, or road; by them the family, cow, horses, and asses all enter, or go out.

Most of the people sleep on mattresses, spread on the floor; these are folded in the morning, and placed along the sides of the room near the wall, and are used for seats. As the floors are commonly earthen, tables, chairs, and bedsteads would break the floor and make it very rough; so they do not use such furniture. Yet the rooms are neat and pretty, with their white walls, small carpets, and sheepskin and goatskin rugs. They bake thin cakes on the hearths of their pretty little fireplaces, and cook meat, or beans, etc., in earthen pots in the hot ashes. The women carry jars of water on their heads, and Mexicans think it a very low employment to be a water-carrier. After the wheat has been cut, they have a merry time threshing it. The women have prepared a large, smooth, hard piece of ground

near the road; a rope of hide is stretched around to inclose it; the grain is piled up in the centre of this circle; a man stands on the heap and throws the wheat down on the floor, where it is trodden by a small flock of sheep, or a mare with several colts; a man cracks a whip to make them go, and shouts constantly. Afterward the straw is raked off, and men and women lift the grain in shovels, pans, and shallow baskets, and pour it out to let the wind blow away the chaff and dust. Girls bring trays, or baskets of food on their heads; servants bear jars of water on their heads to the threshing floor.

Like the good men mentioned in the Old Testament, the Mexicans have large herds and flocks, which are driven about in search of grass and water. There are hundreds and thousands of cattle, sheep, and goats, and many horses and asses. Sometimes the shepherds place some he-goats before the flock of sheep for leaders; one of the prophets mentions this. One sometimes sees a man riding with his arms full of little lambs that are too young and weak to run with the mothers. *Our Good Shepherd* carries His lambs in His bosom.

Another common sight is a woman with a child in her arms riding a donkey, while her husband walks beside them. This reminds us of the picture of the flight into Egypt, our Lord in His mother's arms, while Joseph walks beside them.

It would make this article too long to tell you all that reminds us of the people of the Bible; this is written with the hope that you may feel a deeper interest in our orientals.—*Cor. of Home Mission Monthly.*

MISSIONARY INTELLIGENCE.

SOUTH DAKOTA.—Mr. William Holmes, a native Indian catechist, writes from Scranton, South Dakota, as follows: "On November 16th last a dinner, followed by a sale, was given at Blackfeet Camp, at the mouth of the Moreau river, under the auspices of the Helping Hands, a guild of young Indian girls. The society is a branch of the Ministering Children's League, and has been organized only since last April. Most of the members are pupils of the day-school at the same place. This was their first public effort, and being also the first gathering of the kind held there was largely an experi-

ment. The people, however, readily came, and seemed much interested.

"Dinner was served to ninety-one persons. The contributions to this were made in part by outside friends, the remainder by the guild, members of which also assisted in preparing and serving it. Very neat they looked, too, with their trim dresses and white aprons. After this was over the sale began. A variety of articles were offered, mostly the work of the guild; the exception being a box of fancy articles kindly donated by a branch of the league, of St. John's Church, Detroit.

"The people were ready purchasers and

much more could have been disposed of, especially clothing. The total amount realized was \$18.95. Of this \$18 is to be given to the fund for building a new church there. On the whole, the result was very encouraging, and will no doubt be an incentive to further efforts, which will meet, let us hope, with even better success."

The Welsh Memorial School.—Mr. George P. Litchfield, special agent, in a late report to the government upon the condition of the Cheyenne River Agency, says of the William Welsh Memorial School for Indian Girls: "I have visited the William Welsh Mission School at this agency, and find it different in its nature from any that I have visited. I think it a real model home school. I there saw some new features in the school work which will help me to assist others as I visit different agencies and schools. To think that each of these girls has a Christian friend makes me feel as though these Indians had some friends in earnest, and it is stimulating for any one to see the Christian work done at this school. The whole reserve is feeling it in the lives of the girls, now women, that have attended this school. It cannot help being satisfactory to its patrons and friends."

WESTERN MICHIGAN.—The Rev. Dr. W. H. Van Antwerp, who has recently been appointed by Bishop Gillespie, with the aid of this society, a general missionary in this diocese, writes under date of January 4th as follows: "I reside at Charlotte, conducting services there on alternate Sundays, and on other Sundays in Paw Paw, Schoolcraft, Sturgis and Union City. I entered upon my work September 1st, 1889, and have visited all these places. Their history is in some respects peculiar, and often pathetic; and just because they are samples of a large class of our rural towns and villages, their condition, claims and the nature of the work which the missionary has to do should be well known and understood by the Church people of larger and more favored localities. The attention of the liberal is very apt to be drawn away to the far distant field among the mountains and on the Pacific slope, while right here, nearer the great heart of commerce and wealth and population, are hundreds of towns calling for missionary aid, where there is not the uncertainty which attaches to mining hamlets, or 'cowboy' towns.

"It is true these are not 'booming' cities, and in some the empty stores and grass-grown streets tell of changes and removals; but they are distributing centres for rich agricultural regions. Many of them have good schools, which bring to them young men and women from the farms for their better educational advantages. In nearly all you will find little colonies of Church people, who hold fast their faith without wavering, and there are to be found many others who are looking to our Church as to a possible home, and who only need the presence of the Church's services and the Ministry to guide them into the 'old paths.'

"These Churchmen are a feeble folk. They cannot alone support a pastor. How can they have the ministrations of the Church? Experience shows only one way: put a general missionary into the field to visit them from time to time, to cheer, to build, to instruct. That is what our earnest Bishop aims to do with the help of the General Board, reinforcing the diocesan board.

"Now, for the result. Great things are not expected; but the experiment is in every way encouraging.

"First and chiefest, spiritually: these Church people, among whom may be found your brother or sister, son or daughter, feel that they are not forgotten or neglected. They are brought into living contact with the great pulsating heart of mother Church. 'Oh!' said an honest layman to the writer, 'we were so long without the dear services and Sacraments that we felt isolated and forgotten; but your visits cheer us all.' In one mission (Charlotte), a devout layman, who is county superintendent of public instruction, fills the office of lay-reader and supervises the Sunday-school in the absence of the missionary. In another mission (Union City), another earnest man will soon be appointed by the Bishop as lay-reader. Grace Church, Charlotte, attempts to raise \$400 the first year toward the support of the missionary, and will succeed.

"Secondly: financially, the missionary is able to report progress. In each place offerings for the diocesan board are made at each visit, and one mission (Grace Church, Charlotte) sends this week its first offering to the Treasurer of the General Board. In three places are churches already built—Paw Paw, Union City and Charlotte. In Schoolcraft a hall is rented for services,

and at Sturgis the Church people have just secured the exclusive use of a neat hall, putting a temporary chancel in it, and purchasing fifty chairs. Here, the first service by the present missionary was held in a big, barn-like structure. A pleasing incident was the coming forward of a young white and an intelligent black man to take the alms-basins. Both men were communicants. The missionary invited all interested in the services to remain after their close. About thirty-five gathered about the glowing stove, when the missionary stood among them and talked to them with words of encouragement, and of their duties and opportunities. In a week they had taken steps to organize a mission, secured a hall, and formed a ladies' guild. They will proceed to organize a Sunday-school. In time, by combining with another mission, they will be able to have services much oftener."

WESTERN TEXAS. — Bishop Johnston writes as follows of one of his recent tours: "I reached home from the General Convention on October 31st last, and on All Saints' Day, in St. Mark's Church, San Antonio, I admitted to the Diaconate the Rev. G. W. Simpson, lately a Lutheran minister, and Mr. George Rose. At the same time and place I advanced the Rev. George Hinson to the Priesthood. On the Sunday following, in St. Paul's Church, San Antonio, I advanced the Rev. Mr. Simpson to the Priesthood. This would have been a great addition to our staff of clergy, and supplied all vacancies, but for the fact that it took them all to fill vacancies recently caused by removals.

"The Rev. Mr. Simpson, who is the army chaplain at Fort Brown, takes charge of the church there; Mr. Rose takes Eagle Pass, Del Rio, and Brackettville; Mr. Hinson was already in charge of Cuero.

"In a few days after my return, I started on a visitation of all the southwestern portion of the state, extending to the mouth of the Rio Grande river, a vast territory, mostly settled by Mexicans, but in which there are many Americans, with no man to care for their souls. As the army chaplain at Brownsville is the only Protestant minister in all this country who holds services in the English language, I am assured that if we had an evangelist in this region who could speak Spanish, we should secure all of the

Americans, and many Mexicans who are dissatisfied with the Roman Church; but it requires money to do this, and it seems that it cannot be had in sufficient sums to justify beginning a work like this.

"At Aransas Pass, the place where it is hoped in the future to have a deep-water harbor, we have a good prospect for a strong church, if the town realizes its expectations. Our lay evangelist officiates twice a month, and preaches to congregations which overflow the little church.

"At Beeville in this same section, they are having an immigration 'boom.' I counted fifty-six new houses. We have no church, but have a good lot, and a block of ground that will be valuable when the town grows up to it. With \$500 help we could build a neat church.

"At Runge, a town only two years old, we have had five lots donated upon which we hope to build this winter.

"I was also at Laredo, a rapidly growing city on the Rio Grande river, where we have a flattering prospect for growth.

"Elliott Memorial Hall has been completed as to the front half, and is furnished from top to bottom, each room being furnished by some person or society in memory of some loved one departed. In this way the building is consecrated throughout, and I have great hope that its influence for good in moulding Christian character is going to be widely felt throughout this region. By straining every point and 'robbing other places,' I was able to pay for the building without incurring any debt; but just as it was finished and paid for, the city government required us to put down curbing and a sidewalk to conform to new grading of the street. It is going to take about \$400 to do this. With \$100 still due the architect we will have to mortgage the property for \$500. I earnestly hope that the friends of this noble enterprise will add a little more to their previous contributions, so as to free the property from all incumbrance and let it begin its work untrammelled with debt.

"I wish to add that my modest wants set forth in my published annual report have all been supplied, excepting \$500 for Beeville, and \$250 for Mason and Llano, for which help I wish to express my sincere thanks to the generous donors, who, in every case, doubled the value of their gifts by the lovely spirit manifested in the giving."

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*.....

THE WUCHANG DAY-SCHOOLS.

THE Rev. S. C. Partridge, in his last report, said of the day-schools in Wuchang: "The day-schools are charitable institutions conducted by the Church in various portions of this great city. We rent a native house, fit it up as a school-room, supply books, pens, ink, etc., and salary to the teacher. A placard on the door announces that 'free instruction' is given within. The attendance upon these schools averages from twenty to thirty each, according to the season and weather. Some of the boys remain for only a few months, others stay for several years. They are taught both native and foreign books, though the instruction is of the very simplest kind. . . . Each student after graduation is to spend two years in day-school work before he can be ordained. The advantage of this arrangement is obvious—it secures a Christian basis for all the work. The pupils in these schools are all of the poorer classes—some of them the *very poorest*, but among them are some very bright little lads. The carrying on of this department of our mission work is thus very important in itself, as well as being auxiliary to the work of the larger schools upon the compound. Of these schools we now have three.

"I. THE HAN-YANG-GATE DAY-SCHOOL.

"So called because it is located in the section of the city near the Han-Yang gate. As a matter of fact, it is in the Nien-Hsin street, almost directly under the walls of the *yamen* of the provincial treasurer. The teacher is Mr. Pen, well-known in our reports as one of the old teachers in the Bishop Boone Memorial School.

"The boys are examined weekly by Mr. Pen, monthly by myself, and three times a year they come to the mission guest-hall

and are examined in public. The attendance this year has run from twenty to thirty-four pupils.

"II. THE FU-KAI DAY-SCHOOL.

"This school is named from the Fu-Kai street, the main thoroughfare of Wuchang, where we were fortunate enough to secure some years ago, a piece of land for a chapel and house. The former teacher here was a man named —, whom Mr. Sowerby tried very hard to make a respectable member of the Church. . . . We closed it for a while and reopened it under Mr. Liu-Yin-Sung, one of our young men who had just finished his studies at St. John's College, Shanghai. A marked improvement has been visible in the recitations, penmanship, etc., of the boys since we made this change. There has been only one serious disturbance here during the year. A venerable heathen gentleman, . . . (who was an uncle of the teacher), was a guest in the mission house adjoining the school. Getting very angry one day because, as he said, his nephew poured him lukewarm tea instead of boiling hot, but really because the young man would not go back into the country and become a heathen again, he flew around the school-room in a rage, and cried out to the boys, 'Go home! go home! You are all dismissed; there will be no more Christianity taught in this school!' etc., etc., and proceeded to heap choice Chinese execrations upon the head of his young relative and his wife. In this state of things the young woman quietly despatched one of the younger boys to the compound for help. Fortunately the Rev. Mr. Graves and I were both at home, so we at once took sedan-chairs and started for the scene of war. Arrived there we found the aged uncle complete master of the situation

and venting his grievances in no mild tone of voice. We quietly stepped around the corner of the house and together suddenly confronted him—he dropped like a bird shot out of a tree. He smiled and apologized and offered us tea, and began the usual polite palaver, when we stopped him short and told him in a few brief, pointed sentences that he had disgraced himself and us, and violated all rites of hospitality, and that he would have just one hour in which to gather his worldly effects together and leave; failing to come to time in this matter, we should call in the police to assist us. We waited patiently for nearly half an hour, and then seeing that he made no move toward departing, we sent for coolies and began to remove his goods and chattels ourselves. This broke him down completely, and muttering a few incoherent sentences he passed out into the street and was lost to sight in the crowd. We took Mr. Liu and his wife with us to the mission for the night (fearing he might return under the shadow of the darkness), and then put the whole establish-

ment under lock and key. Two days afterward a committee of all our teachers waited upon him, and in true Chinese manner politely showed him the error of his way and requested him 'to move his pearly footsteps' to some other residence. He cheerfully agreed to do so, and peace has reigned in Fu-Kai ever since.

"III. THE SO-CHU'ANG-T'AI DAY-SCHOOL."

"This is commonly known as the 'over-the-hill' school, because it is situated beyond the great snake-hill which cuts our city into halves. The district of the city is called So-Chu'ang-T'ai, or 'Combing and Adorning Terrace,' because in days of old some good emperor is said to have built a lofty structure there, on which the empress was pleased to sit and Lorelei-like comb her jet-black hair. This historic spot is now marked by a heap of ashes and refuse, as most historic spots eventually are—at least in Wuchang. This school is in charge of Mr. Tsang, one of our former pupils at St. John's, and is the most successful of all our day-schools in this city."

MALIE TOA AT A MISSIONARY MEETING.

MALIE TOA, the Christian King of Samoa, who was deprived of his authority and deported from his country by the Germans, has been returned to Samoa through the intervention of the Government of the United States. Since his return Malie toa has attended a large missionary meeting, at which he said, according to the *Samoan Times*, that he was thankful to see so large an assembly. It was a plain proof that God had not forsaken Samoa, when such an assembly was possible in these troublous times. The object of the meeting was that

the blessings they enjoyed might be extended to other places. One of the blessings they enjoyed was the Bible. Let no one disregard its power and influence to inspire and elevate. It had been to him a source of true strength and help in "days that were past." They must remember not only to read the Bible, but the duty and privilege of prayer. Prayer was better than all the weapons of war. A good government and kingdom was that of Jesus Christ. He was rejoiced to be once more with them. He had not expected ever to be there again.

ANNOUNCEMENTS.

Japan.—Dr. and Mrs. Laning, recently from Japan, after visiting a few days at Dr. Laning's home at McLean, New York, have proceeded to Mrs. Laning's home at Charlottesville, Virginia, where they will spend a part of their vacation.

—Information has been received that, acting by request of the Standing Committee, on St. Thomas' Day, December 21st, 1889, Bishop Williams advanced the Rev. Masakazu Tai to the Priesthood. The appointment for this ordination had been made

before the Bishop's resignation was accepted, because of the necessity that the Rev. Mr. Tai should administer the Holy Communion at the country stations. It was not considered wise, under the circumstances, to defer the ordination.

—The Rev. J. Thompson Cole, secretary of the Standing Committee, announces that immediately upon receipt of the information of the acceptance by the House of Bishops of Bishop Williams' resignation the committee unanimously requested the Bishop

"to continue the exercise of episcopal functions until a duly qualified successor entered

upon the duties of such office." To this the Bishop consented.

AFRICA.

NEWS FROM CAPE MOUNT.

A LETTER received from Mrs. Brierley, on the 30th of December last, says: "Our prayerful thoughts followed you during the General Convention. While we can never forget the needs of the Church in your own beloved land, still we long to know what has been done for the poor heathen around us here. Oh, we do want a band of large-hearted, earnest, devoted laborers, who can 'endure hardness,' 'not counting their lives dear unto themselves.' Were I not an Englishwoman, I should ask you to read the *Church Missionary Intelligencer*, to see the number of workers that the Church Missionary Society have been privileged to send to

Africa this year. We need the white American here who will put forth his hand to any and all kinds of work in his Master's vineyard, and so teach by example as well as by precept.

"May I be permitted to express the great pleasure I have felt from the first in the realization of your having a Church Missions House worthy of your great Board of Missions.

"You will be pleased to know that the work is progressing. The elder boys and girls accompany either the Rev. Mr. Shannon or one of the teachers to two of the nearest villages in the afternoon after Sunday-school."

CHINA.

A LETTER FROM MISS CARTER.

THE official paper of the Diocese of Pittsburgh—the *Church News*—publishes, in its issue for January, an interesting letter from Miss Sybil Carter to Mrs. F. R. Brunot, the president of the Pittsburgh branch of the Woman's Auxiliary, regarding her work in China. The letter was written at Wuhu, on the 7th of October last, and in it Miss Carter says: "We left Japan September 26th, having landed in Yokohama September 26th of last year [1888]. It so happened that we did spend a year in Japan to the very day.

"We arrived in Shanghai, China, September 30th, late in the evening, and found Bishop Boone and his wife, Dr. Boone, the Rev. Messrs. Woo and Yen all at the water's edge to meet us. The Rev. Mr. Partridge had been a month in Japan and had returned with us. We had with us also Miss Carrie Boone, eldest daughter of Bishop Boone, who has finished her education and was returning from a six years' stay in America.

"It is hard to express to you by letter how great and pleasant a surprise the Shanghai work proved to me. Of course, I knew the workers all by name, but the work itself has never been made very prominent, and I was so totally unprepared for what I found.

"First, St. John's College is a little com-

munity, five miles back in the country from the great Chinese and foreign city. We own thirteen acres of land, with a beautiful creek running nearly around it, so that it is thus cut off from the Chinese villages and fields. On one end is the very neat but entirely plain substantial church, then St. John's College, St. Mary's Girls' School, St. Mary's Orphanage and the houses of the missionaries, and also houses of the Chinese teachers.

"The Bishop lives nearly in the centre; Mr. and Mrs. Pott live in the house of the head-master of St. John's College. Next to the Bishop's house is a double house; in one end, near Bishop Boone's, is the home of the Misses Spencer and Dodson; in the other end live Mr. and Mrs. Smalley, who only came on the last steamer. In the next house live Dr. and Mrs. Mathews. Dr. Mathews is our very efficient medical missionary, has dispensary work for the Chinese, and also attends the missionaries and pupils of the three institutions, St. John's College, St. Mary's School and the orphanage. Mrs. Mathews is a daughter of Archdeacon Kirkby, and is a dear, good woman.

"On our arrival we found the Bishop had arranged to take Miss Hogg and me up the Yang-tse river with him on his fall visitation of a little more than two months; so that we had only three days to glance at the

work in Shanghai; but during those three days I saw the institutions from top to bottom, and assure you they are in most excellent condition.

"I was asked to have a little talk to the boys and young men of St. John's, Mr. Pott kindly acting as interpreter. I was also asked to meet all the women of the several missions in and about Shanghai, but unfortunately it rained in torrents all day and they could not get out, save three, who lived near. However, they and the girls of St. Mary's, with all the workers, insisted upon having a few words from me in the chapel of St. Mary's School, Mrs. Pott acting as interpreter.

"The first Chinese woman presented was the old lady Yah Jee Booboo, the very one you have heard me tell of as having brought the first baby to Miss Wong for the orphanage. You may be sure I was well pleased to see face to face this kind old dame. She was equally well pleased when Mrs. Pott told her that I had told many times the story of her finding the baby and of her bringing it to Christian keeping.

"Well, we at last said good-by to Shanghai and took steamer to this place, Wuhu, where we have two Deacons and two congregations gathered in hired houses. In each case the Deacon lives in the house, uses one room as chapel and one room for school. One has a girls' school, the other a boys' school; both are small day-schools.

"We go on to-morrow to Kiukiang, a twenty-four hours' run up river, thence to Hankow, Wuchang and other points. . . .

"When we get on the ground we find a plain, simple-hearted man for a Bishop. We are staying with the Rev. Mr. Walley, of the American Methodists, and he told me this morning: 'Everybody loves Bishop Boone; he is so good, and he treats us all in such a good Christian spirit.' . . . Of one thing I feel sure: the mission here *is* doing a really valuable work. Every single worker is deeply interested in the souls of the Chinese, and, as to the Bishop, Miss Hogg and I like him more every moment. We went to his service yesterday afternoon in one chapel and to an English service in the house of the English consul, but we failed to get to his morning service, for it was raining, and Mr. Walley lives two miles from the city. We could not get a boat till nearly twelve o'clock to take us up. Now what did the Bishop do, think you? He and Mr. Walley waded through mud and water up to the city, each to his own little chapel, and each feels amply repaid in having encouraged and refreshed their little band of Christians.

"I am sure it would have done your heart good to have seen the afternoon service with us. There was one woman confirmed and the Deacon had Evening Prayer; then the Bishop preached in Chinese. I hope his sermon was as good as the one he preached after it at the English consul's from St. John i., 14, 'The Word was made flesh and dwelt among us, full of grace and truth.' In such a loving way was the Lord preached, surely all who heard him must have felt like living a better life."

JAPAN.

TRINITY CHURCH, TOKIO.

WE published last month a brief account of the consecration by Bishop Williams of the beautiful new Trinity Church, at Tokio, on the 1st of December last. Since that account was published, a full description of the consecration services and the church building has been received from the Rev. Victor M. Law, M.D.

CONSECRATION OF THE CHURCH.

Dr. Law writes that the morning of December 1st dawned beautifully clear, with a temperature like that of early September in New England. As early as half-past nine o'clock *jinrikishas* began to arrive and the building to fill up with Japanese from

near and far. The Consecration Service had before been translated by Bishop Williams and set forth for the use of the Japanese. At ten o'clock, the building was packed to the outer steps, there being fully 700 persons present, nearly all of them Japanese. The clergy formed in procession at No. 38 Tsukiji, just opposite the side entrance of the church and but a dozen steps away. It consisted of Bishop Williams, the Rev. Messrs. Cole, Woodman, Morris, Francis and Law, of our mission; Bishop Bickersteth, and the Rev. Messrs. Lloyd, Frieze, King and Williams, of the English mission, and three Japanese Deacons, one from our mission and two from the English. Miss

Verbeck had charge of the music, which was led in a most creditable manner by the girls from St. Margaret's School. The Rev. Mr. Tai read the Sentence of Consecration and preached the sermon. Bishop Williams conducted the services, assisted principally by Bishop Bickersteth and such of the clergy as were acquainted with the Japanese language. One hundred and eighty three persons partook of the Lord's Supper, 150 of whom were Japanese. The extraordinary length of the services (four hours) which was unavoidable, reduced the number of the communicants at least one third.

One hour was given to luncheon and rest, and then the same clergy, reinforced by the Rev. Messrs. Cholmondeley and Bachelder, from the English mission, returned to the choir and chancel, and a special service in English began, which lasted two hours longer. This was attended by English-speaking foreigners only. Many came from Yokohama and the surrounding provinces. The congregation numbered about 300. The Rev. J. Thompson Cole preached an excellent sermon. The music was under the direction of Mrs. Ballagh, formerly Miss Falls of our mission. Mrs. Bailey, one of the ladies of the United States Legation and a communicant, sang an offertory anthem appropriate to the occasion. Thus closed an eventful day for the mission—a day of praise and thanksgiving and prayer; and with their ending the evening shadows began to fall, and nature seemed to add her benediction to that of our venerable Bishop.

DESCRIPTION OF THE CHURCH.

The architecture of the church is decorated Gothic of the fourteenth century. The building is cruciform, with a nave 78x36 feet. Aisles six feet wide run from the west to the transepts on either side, and through the nave to the choir. The transepts are 15x24, the choir is 18x24, the organ chamber, north of the choir, 11x12, while the vestry opposite is somewhat larger and of irregular shape. The chancel is two steps above the choir and apsidal in form. The side aisles are divided from the nave by a series of three arches of framework. The pillars supporting these arches are octagonal, with moulded corners, chamfered, moulded bases, and foliated capitals. This construction was chosen for the especial purpose of affording protection against

earthquakes, as these pillars support the roof independently of the side walls, and proved their value early in the year by resisting, although not yet completed, the heaviest earthquake experienced in Japan in thirty years.

The ceiling of the church is an open-work truss of hammer-beam construction, ceiled with Oregon pine, running along the rafters and collar beam. All the floors are likewise of Oregon pine. The other wood-work, the pews, chancel furniture and steps are of *keyaki*, the *Planeca Japonica*, a wood about midway between American white oak and ash. The window traceries are of *hinoki*, the *Thuja obtusa*, which is scarcely distinguishable in quality, odor and durability from the cypress of the swamps of the far South in the United States. All this is covered with shellac. The windows are filled with stained and painted glass from France.

The building is constructed of pressed brick outside and in, with cut-stone trimmings on the exterior; roofed with French tiles, and the whole surmounted with three iron open-work crosses, the tops of which are fifty one feet from the level of the street.

The Rev. A. R. Morris presented to the church a beautiful marble font. It is hoped that the funds will suffice to furnish hot water heating apparatus on the Gurney system, with indirect radiation. About 108 yards of Brussels carpet are also needed to carpet the choir, organ-chamber and vestry-room. The chancel is already furnished with a fine carpet given by Miss Storer and Mrs. Cole. The acoustics of the building are admirable, a whisper uttered in the chancel being quite easily heard at the extreme farther end of the building.

The architect, Mr. J. McD. Gardiner, the head-master of St. Paul's School, is entitled to great credit for his services, not only in furnishing all the plans for the church, but in employing and superintending the Japanese mechanics, who constructed the entire building. Those only who have had to contend with the vagaries of this people, their numerous festivals, their stopping work *inside* or *out* of a building for the day, if it even threatens rain in the morning, can fully appreciate what has been accomplished in getting them to do all the work necessary for the construction of so large a church.

MISCELLANY.

TOPICS FOR PRAYER.

- I. THAT all the children may become interested in missions, and their Lenten Offering be the fruit of earnest self-denial.
- II. That the spirit of Lenten supplication for the power of the Holy Ghost in all our missions, may prevail throughout the Church.

ETERNAL WEALTH.

THIEVES may break in and bear away your gold,

The cruel flame may lay your mansion low,
Your dues the faithless debtor may withhold,

Your fields may not return the grain you sow;

A spendthrift steward at your cost may live,
Your ships may founder with their precious store;

*But wealth bestowed is safe, for what you give,
And that alone, is yours for evermore.*

—Selected.

INDIAN CLERGY OF MINNESOTA.

SOME one will ask, what sort of clergymen do the Indian clergy prove themselves to be? Can it be possible that they, brought up amidst all the vices of heathenism, and lately wearing the blanket—can it be possible that they can hold out and be the faithful ministers of Christ? Yes, that is the mighty power which Christ shows in them: that they have been enabled to give up all heathen vices, and never once, in so many years, to look back to them; to put on a totally new life—that is the power He has given them. They are very fluent preachers, much more so than white men. They are never at a loss for a word nor for an idea. In twelve years or longer that they have been in the Ministry they have never written a sermon. Their sermons are all, like the service, in their own Ojibway language. They have a perfect mastery of that difficult language, and so a power of touching the deepest chords of their people's hearts such as white men can have only after many years of painful study, if ever. . . .

They make fully as many converts as the average of white clergymen. Every year they present to the Bishop for Confirmation more than the average of his white clergy.

God has raised up for us in all seven Indian congregations, some large, some small, about 350 communicants, and perhaps 800 or 900 baptized souls. We have ten church buildings, eleven parsonages, one free hospital for sick Indians, about 340 acres of land, and many lots in villages on which churches and parsonages stand. All this among a people whose whole numbers do not amount to as many as in thousands of white villages; there being less than 6,000 of them in all in Minnesota, and those 6,000 being scattered over a country much more than 300 miles in extent, it is evident how very much more difficult that makes the work.—*Correspondence of the Churchman.*

THE WORK OF A CHINESE CHRISTIAN IN ST. LOUIS.

Not very long ago there came to my knowledge in St. Louis an ordinary Chinaman, comparatively a young man. He joined our church, and I knew he desired to be recognized as a Christian man. About a year before, he had been a member of a Sunday-school where ladies were teaching Chinese. Before that our newspapers had created great outcry about a case of leprosy in the city. This Chinaman appeared at my house in great trepidation. He had been two or three years in this country, and had been saving his money in order to go back and see his mother's face before she should die, and he hoped to be able to return to China in the following fall. He had learned that there was a Chinaman, unknown to him, lying ill in a little laundry, of a disease of which nothing was known, without friends and without care. He took care of this man, leaving his own work for the purpose, and at length he came to me asking where he could get a physician to attend the patient.

I gave him a note to one of the best phy-

sicians in my own church, who went at once and saw the man, and he seeing it was a strange form of disease, went to a specialist of skin diseases, who had the man brought to a hospital in order to watch his disease. Rumors of this reaching the newspapers, the reporters thought it a good opportunity to make a story about leprosy, giving the number and street of an imaginary laundry in the heart of the city.

Instantly the patronage of the Chinese laundries stopped. My Chinese friend was in the greatest distress about it, and particularly about me, lest I should think he had brought the contagious disease to my house. I could hardly persuade him to enter, and then he told me there was no truth in the story of the newspapers, and asked what he should do. What was the result of the story? The Chinaman took care of his friend in the house and in the hospital, paying considerable for his care, and when he recovered sent him to San Francisco—in fact, spent about \$180 on him, the whole sum he had saved to take himself home to his mother, and he did this for a man who was as utterly unknown to him as to you or me. He also came to me with a ten dollar bill to pay the doctor, saying it was not enough, but it was all the money he had, and he would add to it by and by.

Here was a man converted by the ministry of an unknown Sunday-school teacher; as the result of that simple agency, he had a charity so Christ-like as to do a work like this. That Chinaman brought to me some of his companions, asking me to do something to help them to be Christians, and as the result of his work a large Sunday-school is today in operation.—*Rev. Dr. H. A. Stimson, in the American Missionary.*

A LARGE PROBLEM.

In his work on the African in the United States, Professor Gilliam, having in hand the figures of our census bureau, forecasts with the demonstration of mathematics our population one century hence. We do not know what may modify his figures; but he computes that at the present rate of increase there are to be in the old slave states in 100 years, 95,000,000 of whites and double this number of African descent. Therefore, whatever may modify, it is probable that before one-half a hundred years are over, the

numbers of the blacks will furnish them sufficient guarantee for their legal rights.

There are those who have seen the population of this republic multiply itself nearly three times. Our childhood's geography taught us that 23,000,000 of people lived in the United States. Now our children learn that there are 60,000,000. Twenty years ago 4,000,000 of negroes and 8,000,000 today. Therefore, as large as the problem now is to us, it will be greater for our children if we err in our solution of it.—*Rev. Dr. A. F. Beard.*

AN OBJECTOR SILENCED.

WHEN Bishop Weeks, of Africa—at that time not having been promoted to wear the mitre—was travelling in England, a gentleman who was in the same railway carriage with him began to attack him as a friend of missions. "What," said he, "are the missionaries doing abroad? We do not hear much about their movements. We pay them pretty well, but hear nothing from them. I suppose they are sitting down quietly and making themselves comfortable."

There sat beside Mr. Weeks another traveller, as black as any of the natives of the Dark Continent, and himself an unmistakable negro. He quietly waited until the stranger had exhausted his tirade against missions, and then, making a sign of silence to Mr. Weeks, begged to be permitted to reply to the strictures of the critic. "Sir," said he, "allow me to present myself to you as a result of the labor of the missionaries whose work you have been depreciating." Pointing to Mr. Weeks, he continued, "I am an African, and this man is the means of my having become a Christian and of my coming to this country in the capacity of a Christian minister."

The man who had thus impulsively assaulted Christian missions looked upon the black man beside him with a look of mingled embarrassment and amazement. He could not be mistaken: there was a genuine typical African, flat-nosed, thick-lipped, with retreating forehead, and short curly hair; yet that man had addressed him in the elegant language of an educated and accomplished Englishman. He had felt all the refining power of the Gospel of our Lord Jesus Christ, and there were in the very tones of

his voice, and his whole manner, the unmistakable signs of a Christian gentleman.

The accuser of missions sank into a reverie. He had no more to say as an objector. That one man was both a compensation for and a vindication of Christian missions. And soon he resumed conversation, but in a different tone: he began to talk with Mr. Weeks upon missionary topics as an interested and engrossed listener.

That black man was none other than Samuel Adjai Crowther, afterward consecrated as the first native Bishop of the Niger!—*Missionary Review*.

WORK AMONG NEGROES, INDIANS AND CHINESE.

THE American Missionary Association carries on Christian work in our country among negroes, Indians and Chinese, having 456 missionaries in nineteen states and territories. At the recent annual meeting of the association the Rev. Dr. Stimson reported that the Chinese work afforded the largest returns of any done by the society.

Bishop Whipple in his address at the meeting, said: "If the hedges in the garden of the Lord are ever taken away, it will be because of hearty work for souls for which Christ died." The past history of our treatment of the Indian "is sad enough to bow every Christian head with shame. The Indian problem will be settled when men of that race are treated according to the 'golden rule,' and in no other way."

The Rev. Dr. Richard's subject was "The Future of the Negro." He pointed out that the negro is here, and here to stay. "We invited him in a most pressing manner, and would not take no for an answer. God has made this a polychromatic country," said Dr. Richard, in a beautiful figure, "that we may give a Gospel illustration of the essential unity of all races, and show how these rainbow tints are to be blended in the white light of Christian brotherhood."

THE GRAVE OF WILLIAM CAREY.

THE Rev. Dr. Thoburn says: "During a residence of a dozen years in Calcutta, I met many tourists from England and America. Among them all I recall but one who wished to see the house in which Macaulay had lived. One asked to see the house in which

Thackeray had been born, and two or three inquired for the residence of Warren Hastings. But, literally, scores upon scores have asked to be led to the grave of William Carey, and the little burying ground in the old Danish settlement of Serampore has become like a pilgrim's shrine, to which men and women come from all parts of the world."

THE UNIVERSITIES' MISSION TO CENTRAL AFRICA.

THE Rev. James Johnston, the secretary of last year's general missionary conference in London, is the author of a valuable paper in the *Church at Home and Abroad* on the English Universities' Mission to Central Africa. Of the many very interesting statements in this paper we give a few: "The heart of Dr. Livingstone is enshrined in the Universities' mission. It was he who proposed the holy enterprise in 1857, and subsequently stirred as with blown trumpet his fellow-countrymen by the message that he had opened the door to Central Africa. The time is historic when Livingstone went forth, accompanied by Charles Frederick Mackenzie, Archdeacon of Natal, who was consecrated first Bishop of the mission at Capetown on January 1st, 1861. In his train followed a saintly band of university graduates, 'full of sunbright jubilation.' Neither are the memorable scenes forgotten when at Cambridge, Oxford and Canterbury the famous Bishop Wilberforce pronounced his fervid benedictions upon the Master's heralds of peace.

"Through the intervening years of splendid self-denial, thirty-six young men and maidens, the flower of English birth, education and piety, have found rest in African graves. To this martyr circle is added Archdeacon Goodyear, whose spirit fled at Magila on the 24th of June. Pathetic recollections entwine themselves with the vanishing years. English travellers up the Zambesi waterway seldom fail to pause at the simple tomb of Dr. Livingstone's wife beneath the baobab tree at Shapunga, or before the grave of Bishop Mackenzie at Mlolo, where the Ruu joins the Shiré. After one brief year of sowing, the pioneer Bishop fell from exposure and fatigue in January, 1862. The inscription on the brass

plate affixed to the cross which stands over his dust reads:

“ ‘HERE LIETH

“ ‘CHAS. FRED. MACKENZIE,

“ ‘Missionary Bishop,

“ ‘who died January 31, 1862.

“ ‘A follower of Him who was anointed to preach deliverance to the captive and to set at liberty them that are bruised.’

“The growth of the Universities’ mission, which is closely identified with the Oxford, Cambridge, Durham and London Universities and the English dioceses, has been remarkably progressive. All along the line of the mission great advance during the last four or five years is reported. In 1880 the teaching staff, English and African, was under forty, with an income of £6,000. Four years later the workers numbered eighty and the receipts £8,000. The past year marks a more notable increase, comprising in numbers one Bishop, twenty-five English and two African clergy, twenty-five laymen, twenty ladies, and thirty-two native readers and teachers—105 in all, with a financial return of £16,280.

“Than the eulogy pronounced upon the Universities’ mission at its anniversary in May, 1889, by Mr. H. H. Johnston, Her Majesty’s consul at Mozambique, no better tribute could be desired: ‘While in all their difficulties the missionaries were upheld by their desire to implant the faith they held in the hearts of the natives of Africa, they also took a very serious interest in their bodies, realizing how closely soul and body are bound together. They tried to infuse spirituality into the negroes, and at the same time they endeavored to teach them useful trades, to make them live more comfortably and happily, to act upon and dissolve all the ancient and hideous superstitions, to introduce useful plants and herbs, and to give an English aspect to the country generally. In his journeyings in East Africa he had always felt, without any information or even rumors from the natives, when he was approaching the vicinity of one of the stations of the Universities’ mission. Round them there was the radiance of “sweetness and light,” and evidences of civilization abounded.’ ”

SIR MONIER WILLIAMS says that the present condition of Buddhism is one of rapidly increasing disintegration and decline.

CHILDREN OF NAZARETH.

As the traveller enters Nazareth from the south his attention is attracted to a large, beautiful building, standing half-way up the hill to the left, overlooking the village and approached from the narrow street below by a broad, imposing staircase of stone. This is the orphanage, supported by the London Society for Promoting Female Education in the East. Here are gathered the poor and outcast from all the country round, and their childish voices are trained to sing the praises of Him who passed His sinless childhood in these very streets. To the southeast, facing the building, rises the round, dome-like hill of Tabor. To the right is the fertile plain of Esdraelon, surrounded by the low-lying hills of Gilboa and the mountains of Samaria. Far to the west stretches the long line of the Mediterranean with Carmel’s peak breaking in upon it, while far to the north Mt. Hermon rises in majestic solitude, with graceful outlines between. It is with a thrill of emotion that one looks upon this panorama, feeling certain that our Lord Himself must often have rested His tired brain and nerves by gazing upon its beauties. How does His heart now rejoice as He sees the tender care bestowed upon these poor children for His sake, and how lovingly He says to these devoted women: “Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me.”—*Mrs. H. H. Jessup.*

IN PERILS BY HIS OWN COUNTRYMEN.

A SPECIAL feature in the narrative of the life-work of the Rev. John G. Paton, missionary to the New Hebrides, recently published, is the example which is presented of heroic endurance and firm trust in God in the midst of extraordinary trials and most imminent dangers.

When he and his wife landed on the island of Tanna, they found themselves in the midst of naked savages and fierce cannibals, and they with difficulty protected themselves from the exorbitant demands and murderous assaults of the degraded and cruel natives. In four months Mrs. Paton died, and she and her babe were laid in the same grave. Fourteen times Mr. Paton was attacked with fever and ague. His enemies, instigated by the heathen priests, grew more

violent. Only by the restraining hand of God were they kept from the murder of this lonely man, around whose head their weapons of war were often brandished.

The bitterest ingredient in his cup, however, was the fact that he was often in peril from his own countrymen. British traders, through their thirst for gold and their fears of his influence, insinuated doubts of his sincerity and hinted that his plans and purposes were, after all, selfish and evil. Some of them even instigated the natives to robbery and murder, and purchased his goods from the thieves who stole them from his dwelling.

Bishop Selwyn, after a visit to the island, gave a hearty tribute to Mr. Paton's faith and courage. "Talk of bravery!" said he; "Talk of heroism! The man who leads a forlorn hope is a coward in comparison with him who, on Tanna, thus alone, without a sustaining look or cheering word from one of his own race, regards it as his duty to hold on in the face of such dangers."

At last, Mr. Paton, who had often refused to leave the island, saw that it was best to withdraw, as the wrath of the natives against all white men had become exceedingly great on account of the British traders having deliberately introduced a malignant type of measles into the island, with the avowed object of sweeping off the inhabitants to make room for white men. Fearful suffering and mortality were the consequence of this abominable proceeding.

Mr. Paton went to the neighboring island of Aniwa, and he has lived to see nearly the whole population of the island converted to Christ by his labors, while a Christian church has eventually been planted in Tanna by other hands, amid the very scenes where Mr. Paton prayed and suffered.

FRAGMENTS.

— At the last meeting of the Moravian general synod provision was made for the appointment of a Bishop for each of the larger missionary fields.

— The Jews in New York city have forty-nine synagogues, and constitute a larger population than in Jerusalem itself, numbering nearly 90,000.

— No less than seventy-four missionaries were recently dismissed for their work in various parts of the world by the English

Church Missionary Society, which was the largest valedictory dismissal the society has ever known.

— St. Louis has a society of colored women, numbering forty-three members, which recently gave \$1,300 for the support of a home for colored orphans.

— In one church in Japan there are a judge of the supreme court, a professor in the imperial university, three government secretaries, and members of ten noble families.

— Narayan Sheshadri, the distinguished Hindu who visited the United States some years ago, has been, it is said, the means of bringing 1,000 heathen into the fold of Christ.

— The Bishop of Bedford, England, has issued an appeal for ladies who can provide for their own maintenance to devote themselves to Church work among the poor of east London.

— Dr. Hobart A. Hare, of the University of Pennsylvania, the son of Bishop Hare, has been awarded a prize of 4,000 francs for an essay upon epilepsy by the Royal Academy of Medicine of Belgium.

— The venerable Bishop Crowther, whose bodily vigor is remarkable in so old a man, has undergone a slight operation upon his eyes, which has been successful, but may prove to be only a preliminary one.

— Sir John Kennaway, the president of the Church Missionary Society, has taken part in the ceremony of unveiling a memorial (a Celtic cross, with a medallion portrait) to the Rev. Dr. Alexander Duff, the great missionary to India, at Moulin, Scotland.

— The Rev. S. A. Selwyn, a son of the first Bishop of New Zealand, and now the incumbent of St. James' Church, Hatcham, London, has obtained from the Bishop of Rochester leave of absence from his parish for six months, that he may visit the west African colonies and hold mission services.

— While in England Mr. Arnot read an account of his travels across the continent of Africa before the Royal Geographical Society, by which it was most favorably received. When asked by the members to what he attributed his success in winning his way among the people, he answered simply: "To the presence and power of God with me day and night."

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*
21 Bible House, New York City.

TO DIOCESAN OFFICERS.

THE February meeting of diocesan officers with the Secretary of the Woman's Auxiliary will be held on Thursday, the 27th, at 10.30 A.M., in Room 21, Bible House, New York.

All diocesan officers are cordially invited to be present.

JULIA C. EMERY,
Secretary.

THE UNITED OFFERING AGAIN.

FROM across the seas comes the first gift toward the united offering of the year, of the Woman's Auxiliary.

A letter from France brings a check for twenty-five dollars and the encouraging words: "It is with pleasure I respond to the resolution of the Woman's Auxiliary, recorded in the December SPIRIT OF MISSIONS, in favor of fitting and furnishing the Church Missions House.

"I add my prayers to my modest offering, and esteem it a privilege to thus share in the work so vitally important to all mission interests."

The President of the Domestic Committee of Pennsylvania writes: "Will you send me about a hundred more leaflets about the Church Missions House? We are not ready to make any pledges, but we shall be greatly disappointed if Pennsylvania does not send something worthy of the Keystone State."

CHRISTMAS AT OUR MISSION STATIONS.

WE print this month extracts from letters received, acknowledging Christmas boxes sent by Branches of the Auxiliary, and describing the Christmas festivities held in different missions.

This work is such as may be carried on during the summer months; and, indeed, it is advisable that much of it, for far distant stations, should be done at that time.

NORTH CAROLINA.

WHITESIDE COVE.

I FEEL that a little account of our Sunday-school and Christmas may be interesting to you; therefore I take the liberty of sending it. We are a little school, numbering thirty or forty children and grown people. Our

is a mission church, and we only enjoy the services very occasionally, as our clergyman has to come some sixty miles to visit us, and he has three or four other churches under his care. We are always living in hopes of better things.

Our Sunday-school is a great interest and is composed of intelligent mountaineers, we being far up in the Blue Ridge mountains of North Carolina, some thirty-five miles from railway or any town. This year we had a very happy incident in our Christmas tree, the first ever given for the school. The presents were, I believe, principally provided by the Junior Missionary Society of Grace Church, New York, and I could not help wishing that those who had worked to provide such pretty and valuable presents could see the pleasure they gave. The little eyes danced, and the elder people looked pleased and so astonished at the gay and beautiful things, and when they realized that all were provided by strangers simply through love and fellowship, they felt that there was more than an ordinary bond be-

tween them. I don't think that those living in the city and surrounded by all that can please the heart and eyes, can realize what it is to give pleasure in such a way. One has to see it, and I longed at the time to tell how deep it went, and how much true and lasting good it does to all.

Our school is just in its infancy. The church has been erected principally, indeed entirely, from the exertions of Miss Hampton, of Columbia, S. C., and through her our Sunday-school was started and much outside interest in us created. We all hope it may grow and prosper, and with such evidences of love and interest, as were shown us through our tree, each heart will be drawn more firmly to the Church we all love and the one hope we all have in view.

VIRGINIA.

AT ABINGDON.

MY DEAR FRIENDS:

My delay in writing to tell you of our surprise and joy at Christmas on account of your gifts, has only been by reason of the many interruptions of this busy Church season. I am engaged in so many little Church affairs, that my time is never my own for several weeks. Now that the last Christmas act has been filled, and the doors are shut, so to speak, I should like to sit down quietly in your midst, and try to give you a faithful account of one of the most delightful sights I ever beheld. I must get my pen to paint the picture if I can.

Well the Christmas tree! I wish you could have seen it; but most of all, the congregation. The name "ragged school" could only have applied to it four years ago; now the change is such as only the Gospel could make. The useful, beautiful gifts you dear people sent, made this civilization more apparent; when the grateful looks took the place of the wild, greedy countenances of a short time ago. What a blessing was your Christmas to these poor people. They never had dreamed of such blessing as coming to them, because they never saw such gifts before.

Oh, those dolls! I can the better understand their delight when I know that I felt an actual desire for each doll as I unpacked them. They were so sweet and natural-looking, the dressing was so tasteful! Then

the substantial clothing! Each member of the congregation proper got a substantial gift of clothing, a toy, a bag of candy, and a card. Oh, the happy faces! I would give anything for you to have witnessed what I saw: for my description I feel to be so poor.

There were about 180 people at the service; eighty of them were the children. I took the carols from the Sunday-school in the town, and two of our young men went with me to sing them. Then we sang two of the Gospel hymns, so that they might join in. It was surely a scene of God's goodness and mercy through you, His ambassadors to this poor benighted folk.

ASPENWALL.

"I am happy in being able to state that our school is in a most flourishing condition in all respects. On the first of January in each year we reorganize, making out a new roll, and taking in new scholars to supply the places of old ones who may have moved off too far to attend school. We found, on reorganization, that we have nearly about the same number we had last year in the Sunday-school—170. We had to decline taking at least thirty. The school-room in not large enough to seat over 125 comfortably. In the spring and summer, when some of the class can be out under the trees, we can accommodate more. It is hard work, hearing lessons now, and when there is a very

full attendance here some have to go out of doors to make room for classes to be formed for recitation, that is, if the weather is suitable. Generally, after going through the evening service, I read a chapter to them, with such explanatory comments as I am able to make. I never saw any congregation who listened more attentively to the 'services,' and it is not unfrequently the case that, after the school is dismissed, some of the elderly members come up and thank me for reading and talking to them, saying, 'You certainly does do us poor ignorant people a heap of good; we think of what you say to us in Sunday-school all the week.' One old woman said to me, 'Why, sir, it is just as good as preaching. I rather hear you than go to a preaching, 'cause we under-

stand all you say.' They all enjoy the evening services very much, and give the most marked attention. The only preaching these people ever hear is from their negro preachers, who are perfectly ignorant.

"The boxes and barrels sent us this winter were all excellent, filled with most useful articles, and each scholar got a good, large bundle of clothes, with candy and toys added, and I assure you these clothes were sadly needed. I know I never saw these poor creatures worse off. Many of the mothers of the scholars have been, and those which could not come, have sent messages to thank us and 'bless the good white ladies at the North for thinking so much of us poor niggers; or, as to send us and our children such good, warm, nice clothes.'"

SOUTH DAKOTA.

AT ST. JOHN'S SCHOOL, CHEYENNE RIVER RESERVE.

ST. JOHN'S began this year with wedding-bells. They rung first for Elizabeth, who was married in church on Tuesday, the 29th of September. While we missed her greatly in the school, we were glad to see her happy in going to a home of her own. Her husband is a steady, energetic young fellow. They bid fair to become thrifty, well-to-do people. They live about twenty-five miles up the river, so we shall only see them occasionally.

Lily was married on the 11th of October to a former pupil of Hampton, a harness-maker by trade. They were married from the school-room, and after a wedding supper went directly into camp, where they are to live for the present, the husband being employed here at the school. We hope and expect that they, too, will be good and useful people.

Jessie and Christine, two of the younger girls, take the places left vacant in the industrial department, and Sophie Garreau in the care of the younger children.

The school was increased from forty to forty-eight this year, with one additional teacher. The children were never in better health, only one being in the least ailing. We find the new building most delightful, roomy, commodious, and cheerful. As we are learning to feel at home in it, we realize what a great comfort it is to all. And now we have another comfort, for which we can

hardly express sufficient thanks and gratitude. The windmill is completed, and is in every respect satisfactory. What a novelty to have enough water! I can yet scarcely believe it to be true, as this question of water has always been such a bugbear and caused such a vast amount of hard work. It is carried to the upper floor by an elevated tank, and although we cannot make use of this in the winter months, it will be all ready for use in the spring.

The day the pump was put in the kitchen was one of great interest to the girls. We noticed much excitement among them when they knew the mill was to be finally tested, but did not quite understand what it meant. As the water had to be forced up a hill fifty feet in height, they were very incredulous, and when the water failed to come at first trial, there was a general babble of voices, and one girl spoke out, "There! I told you so all the time; how can they make water go up-hill?" When, at last, all was in order and water came in abundance, they gave up, and thought that men and machinery could do wonderful things. In digging one of the trenches, the skeleton of an Indian was unearthed, which caused much speculation too, but no one, not even the oldest resident, could throw any light on the matter.

The weather up to January 1st has been remarkably fine; no hard storms, high winds, nor deep snow, and so mild that the little people have been out for a long walk

each day, which has done much to keep them in health. It seemed incredible in this arctic region, where usually six months of the year is winter, to have such days of sunshine and fair skies. Last night, however, the mercury fell to 20° below, and we are having our first real taste of cold.

And now, we have just passed our eleventh Christmas among the Dakotas. The weather continuing so fine, many of the military from Forts Sully and Bennett were here, and together with the agency people and the United States Government Inspector, made a larger company of white people than has ever been here, at one time, before. Many of the girls' parents and Indians from camp were also present.

Mr. Kinney and the older girls had decorated the rooms with evergreens, and with the open fire and bright lights, the house presented a decidedly festive appearance. The children, as usual, were on the *qui vive*, and no skeleton, in the shape of measles, approached to mar their pleasure. The exercises passed off pleasantly, people seemed interested, and the girls made no failures. The tree was beautiful, and was greeted with cheers, when uncovered and rolled out. The exclamations were charming to hear, for they were perfectly natural and expressed the real thoughts of the little women. One little girl, with her arms full, said, "I've no place to put my things, and I have very lots." And then, "Well, I don't know what this thing is for, but it is most beautiful." Whereupon a gentleman, observing the scene, remarked, "Well, all children are alike, no matter the race." There were plenty of presents for all, and I believe the girls never had a happier Christmas; they will remember it for long years to come as a very bright spot in their lives.

Housekeeping began at once among the little ones and has continued incessantly, with a few brief intervals for sleep. Elaborate tea-parties are served at all hours, in every nook and corner. Last evening, I went in just in time to see a feast of rice, that had been cooked in a small wash-boiler, served on dainty china plates, but, alas! only to be eaten with sticks (not chop-sticks) in absence of any spoons. Perhaps the rice tasted just as good. The older girls join in these parties, on the sly, and, I have no doubt, deplore the fact that they are getting "too old for such things."

The games, of which many were sent, are greatly enjoyed by all. Eastern people have been very kind to send so many pretty and useful things to the girls, and they have done much to make it a delightful time to them. A lady from Governor's Island sent the money for their Christmas turkeys. Another sent five dollars for candy, and a gentleman from the agency sent them a barrel of apples. What could have been nicer?

H. I. KINNEY.

CHURCH OF THE HOLY FELLOWSHIP, YANKTON.

We had a delightful Christmas. The church was well filled at the services, and there were sixty-eight communicants at the celebration. The afternoon was devoted to a Christmas dinner, gotten up by the young men of the Guild by contributions in money or provisions, and cooked by some of the most advanced of our young women. Mrs. Cook and Mrs. Johnstone contributed a quantity of bread and cake. All contributing, with their families, were entitled to dinner, and the young men invited all the poor old women of the congregation who had not been able to contribute. A great many had a good dinner, nicely cooked, and served in good, civilized style.

We had our Christmas tree festival on December 27th. Mrs. Cook had selected and marked all the presents; the young men had procured the beautiful tree, set it up and decked it. They also collected the contributions for purchasing the refreshments, candy, cakes, and apples and peanuts, and had put the candies, etc., in the bags prepared by the women's society. They have been very helpful beyond former years, and have relieved me greatly from care and work. The doors were opened at 6.30 P.M., and in a few minutes more, chancel, side chapel, and robing-room were all filled, packed, except the latter, and many could not get in at all.

Mrs. Cook had got together some musical ladies and half-bloods and practised some excellent Christmas music, and all enjoyed the English carols. In fact, we sung but one hymn this year in the vernacular. Speeches, short and pithy, were made by several of the men of the congregation, and then all who were entitled to them received their presents, and all shared in the abundant

refreshments. It was a very pleasant time and all seemed happy.

Our hearty thanks are due to the Auxiliary and to all who have helped us to make another bright spot in the lives of these poor people, and to impress upon their minds and memories the love of the Great Giver of all who at this time gave up His Blessed Son.

JOSEPH W. COOK.

ST. PAUL'S SCHOOL, YANKTON RESERVE.

The school has again passed through a very delightful Christmas season. The weather was lovely, and had been so for weeks previous, the air as balmy as May. As usual the boys for days were excited over the prospect of a Christmas-tree.

The question was, Were we to have one or not? Such a thing as not to have a tree had never been known in St. Paul's School; yet they knew that English had not been pushed as thoroughly as we wished it to be, and would have been ready to acknowledge such a punishment as just if not agreeable. But remembering they were only children, both big and little, in the fullest sense of the word, I forgave, hoping for better work in the future, and we had the tree, which was placed in our parlor Monday evening, December 23d, ready for decoration next morning, as we were to have our festival on Christmas Eve.

The horns, bugles and cornucopias, so kindly sent by the ladies of St. Thomas' Church, New York, and our good friends in Fitchburg, Massachusetts, with some few ornaments we had, made our tree very bright, and was pronounced beautiful by our white guests. A lady from Frankfort, Kentucky (whose husband is here allotting lands), said it was one of the prettiest she ever saw. The doors between the parlor and dining-room, where the guests were seated, were closed, and before we opened them all lights were turned down and the tapers on the tree lighted, which was very effective.

Three carols were sung, and the boys recited their texts, some in concert, others individually, and then we had addresses from Alfred Smith, Baptiste Lambert (both natives), and the Rev. Mr. Cook; the natives speaking in Dakota, Mr. Cook in English.

The tapers were then extinguished and the lamps lighted; but we had scarcely finished

lighting up, when the hoofs of the "fiery reindeer" were heard on the porch, and the window, which was directly in the rear of the tree, and also opened on to the porch, flew up, and in hopped the genuine Santa Claus, dressed in bright red, trimmed with ermine (cotton batting), long white beard, heavy white eye-brows, red cap on his head, decorated with large balls, all made from the same material (cotton batting). He was short and broad; nose and cheeks bright cherry, and altogether a very good imitation of the pictures we have of the veritable old man.

The boys were frightened at first, and wanted to run out, but Mr. Cook and Miss Bates, their teachers, succeeded in quieting them, and they soon saw they had nothing to fear. The Indians, parents and friends of the boys, were convulsed with laughter, and when the old chap disappeared they were not satisfied, as they had not all seen him fully. Mr. Cook asked to have him return. I stepped to the door and called, and in less time than it takes to tell it he bounded in again. The disguise was so good that the majority of the boys cannot think it was anyone from the house. His activity was not only a marvel to the Indians, but the white people as well. One boy, who is not noted for readiness in English, came and told me in very good English how much he was frightened, and that some of the boys had told him it was a young man who was visiting in the house, but "I knew it was not; I never saw a white man look like that." I think they thought at first that he had come to take their gifts away from them for not trying more earnestly to speak English. I found many could express themselves very well when startled, so that they lost that shyness, which every Indian has.

After the presents were distributed we had some coffee, biscuits and cake for the Indians, which they appreciated quite as much as the appearance of Santa Claus. As soon as the tree was disrobed, a number of the boys made a thorough search for traces of Santa Claus. Although none were to be found, they were not discouraged, but next morning, just as soon as it was light enough to see, the boys were out, some down on the ground looking for tracks of the reindeer or prints of Santa Claus' feet, others examining the porch to see if they could discover anything there; finally they found a small piece

of the cotton, which they decided he must have lost in his flight. About midday two boys came into my room on an errand, and there saw the red garments worn by our friend, but they thought the joke so good

they did not want to tell their companions until they had some more fun out of it.

We have forty-eight boys enrolled, and if I had room I could have more. The health of the school is excellent, never better.

TWO DISAPPOINTMENTS.

FROM Georgia we hear, on November 26th: "There is one need here which we feel greatly and ought to be helped out of if possible. St. Athanasius' school, Brunswick, is in full swing and doing very well, but has no decent desks. Can't you get some one to give us desks? We need sixty single, or thirty double ones. Do beg us some. All seems going on very well, and I think favorable impressions are being made on the people."

December 9th.

"The desks I bought for our parish school here cost about three dollars for single and four and a half dollars for double desks. H. H. Andrews & Company, of your city, furnished them. We need about sixty single or thirty double desks, but even a third of this number would be a great help. That particular kind are very nice, but second-hand ones from some school putting in newer models would do. They are really needed, and it would be a good act to get them, so do try.

"No sign of Christmas boxes yet. I hope we have not been forgotten, as the children are all looking forward to trees.

"We have had, since opening school, very encouraging progress. St. Athanasius', Brunswick, is full. Our island colored schools have had about 150 pupils; Darien and Ogeechee have the same story to tell."

January 7th, 1890.

"Yours duly came to hand, and in answer to queries, I would say:

"I. 'From whom did you receive Christmas boxes?' Nobody at all at present writ-

ing; only a letter from Central Pennsylvania, saying one had been sent.

"II. 'Were they good, helpful, and sufficient ones, or not?' On the whole, as you may judge after my answer to query number I., they were not.

"III. 'How may they be improved upon?' By getting here.

"IV. 'Was there not more than may be needed?' Hardly as much in the opinion of us and of the children, who were so disappointed that they have insisted on a Christmas box, and have taken the mumps almost to a child! Seriously, I have no doubt the box was good, from the letter sent, and if we ever get it, we will have the trees. We have about 150 children on the rolls, and both schools have done well this year. The children come much more regularly than before, and sing and study with equal zest."

From Galveston, Texas, the missionary writes, January 7th, 1890: "Your very kind letter was gladly received here this morning, informing us of the fact that you wish to have us cared for on Easter next. I hope and pray that we may be more fortunate than at Christmas. We did not get a thing from any one for our Christmas-tree; hence we met and spent our time in singing and speaking, and returned home without one thing.

"I was away from home for four months, trying to raise \$3,000 towards our debt, and returned home on the 20th of December last, with promises for the amount for which I left. I hope, therefore, to have it in hand by the 20th of this month."

APPROPRIATIONS FOR DOMESTIC MISSIONS

of the Board of Managers of the Domestic and Foreign Missionary Society for the current fiscal year, beginning September 1st, 1889, and ending September 1st, 1890:

MISSIONARY JURISDICTIONS.		FOR WORK AMONG WHITE PEOPLE.		FOR WORK AMONG INDIANS.
Alaska.....				\$ 4,000
Indian Territory.....	3,000, the Bishop's salary			1,500
Montana.....	6,000, including Bishop's salary,	\$3,000		
Nevada and Utah.....	5,500, including Bishop's salary,	\$3,000		
New Mexico and Arizona.....	5,500, including Bishop's salary,	\$3,000		
Northern California.....	4,500, including Bishop's salary,	\$3,000		
North Dakota.....	5,000, including Bishop's salary,	\$3,000		
Northern Texas.....	6,000, including Bishop's salary,	\$3,000		
South Dakota.....	4,700, including half Bishop's salary,	\$1,500		30,340, including half Bishop's salary, \$1,500.
The Platte.....	4,500, including Bishop's salary,	\$3,000		
Washington.....	5,500, including Bishop's salary,	\$3,000		
Western Texas.....	6,000, including Bishop's salary,	\$3,000		
Wyoming and Idaho.....	5,000, including Bishop's salary,	\$3,000		800
DIOCESES.		FOR WORK AMONG WHITE PEOPLE.	FOR WORK AMONG INDIANS.	APPROPRIATED BY THE COMMISSION ON WORK AMONG COLORED PEOPLE.
Alabama.....	\$ 500			\$1,000
Arkansas.....	1,500			300
California.....	1,500			
Colorado*.....	13,176.58	including \$9,000 for endowment of Episcopate.		
East Carolina.....	1,300			2,000
Easton.....	1,000			
Florida.....	1,800			3,050 †
Fond du Lac.....	2,000	\$ 500		
Georgia.....	500			2,800
Indiana.....	2,000			
Iowa.....	3,500			
Kansas.....	4,000			300
Kentucky.....	1,000			1,725
Louisiana.....	500			1,400
Maine.....	2,400			
Maryland.....				2,962.50 †
Milwaukee.....	1,000			
Minnesota.....	3,000	4,855		
Mississippi.....	1,600			1,200
Missouri.....	1,000			800
Nebraska.....	3,000			100
New Hampshire.....	2,000			
New York.....	3,000 ‡			
North Carolina.....	1,500			4,500
Ohio.....	400 ¶			
Oregon.....	\$13,500	including \$9,000 for endowment of Episcopate.		
Quincy.....	1,000			
South Carolina.....	1,000			2,800
Springfield.....	2,000			687.50
Tennessee.....	1,800			3,050 †
Texas.....	1,000			575
Virginia.....	400	300		7,800 ¶
West Virginia.....	500			400
Western Michigan.....	1,300			
		\$136,876.58	\$42,295	\$38,075

* Including Bishop's salary and travelling expenses until endowment funds were paid over.

† Including salary of Archdeacon.

‡ Emigrant chaplaincy.

¶ For deaf-mute missionaries in the West and South respectively.

§ Including estimate for Bishop's salary and travelling expenses up to the time of paying over Endowment Fund of \$20,000 for Diocese of Oregon.

¶ Of which \$1,000 for the Bishop Payne Divinity School, at Petersburg.

SUMMARY.

For Missions to White People	\$136,876.58
For Missions to Indians	42,295
For Missions to Colored People, in Dioceses	38,075
For salary of Warden of King Hall Washington	2,000
For Central Expenses	2,637.50
	<u>42,712.50 *</u>
To which add:	
For Chinese Missionary to the Chinese in California	500
Official Travelling Expenses of Missionary Bishops within their re- spective jurisdictions, up to \$300 for each	3,600
Reserved for Central Expenses and for the cost of making the work known to the Church, say	16,500
	<u>\$242,484.08</u>

* The Board has appropriated for this fiscal year the sum of \$35,000 for the work among the Colored People, to be paid out of general funds and in addition to all designated contributions and "Specials" for the said work.

APPROPRIATIONS FOR FOREIGN MISSIONS

of the Board of Managers of the Domestic and Foreign Missionary Society for the current fiscal year, beginning September 1st, 1889, and ending September 1st, 1890:

For the Mission School in Greece	2,800 00
For the Mission in Africa	26,546 00
For the Mission in China	48,177 00
For the Mission in Japan	55,539 00
For Missions in the Haitien Church	7,780 00
For support and travelling expenses of the Rev. Mr. Gordon, in Mexico, to close of his present engagement	1,400 00
For aid to disabled Missionaries and the widows and orphans of Mission- aries	3,762 00
Reserved for Central Expenses, and for the cost of making the work known to the Church, say	16,500 00
	<u>\$162,504 00</u>

APPROPRIATIONS FOR BUILDING PURPOSES.

Besides the foregoing appropriations for the current expenses of the several foreign missions there are extant the following appropriations for building purposes which have been made to apply upon this fiscal year:

New buildings for Cape Mount, West Africa, described on page 437 SPIRIT OF MISSIONS, for November, 1889	\$7,500
To complete the Church of the Nativity, Wuchang China	\$1,500
Rebuilding Infirmary at St. John's College, Shanghai, China	450
For the new church at Hankow, China (subject to the amount being received for the purpose)	10,000
	<u>11,950</u>
For the purchase of a lot and erection of a house for the Rev. Mr. Dooman at Nara, Japan	\$2,000
Towards erection of Divinity School building (appropriation made last year for another purpose and not used, but now re- newed for this)	1,000
	<u>3,000</u>
	<u>\$22,450</u>

ACKNOWLEDGMENTS.

OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of GEORGE BLISS, Treasurer, and sent to him, 22 Bible House, New York. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from December 1st, 1889, to January 1st, 1890.

ALABAMA—\$53.50

<i>Birmingham</i> —Advent, Domestic, \$4.14;	
Foreign, \$3.86.....	8 00
<i>Demopolis</i> —Trinity Church, Domestic.....	7 00
<i>Eutaw</i> —Anna L. Wilson, Foreign.....	2 50
<i>Greensboro</i> —St. Paul's, General.....	20 00
<i>Florence</i> —Trinity Church, Domestic, \$9;	
Foreign, \$5, of which Mrs. E. B. Weak-	
ley, \$3.....	14 00
<i>Opelika</i> —Emmanuel Church, General.....	2 00

ALBANY—\$423.17

<i>Albany</i> —All Saints' Cathedral, Domestic,	
\$65.20; Foreign, \$12.....	77 20
St. Peter's, Sp. for Bishop Brewer.....	169 28
<i>Ballston Spa</i> —Mrs. M. Taylor, Colored.....	10 00
<i>Ilion</i> —St. Augustine's, Domestic, \$4.29;	
Foreign, \$4.28.....	8 57
<i>Keene Valley</i> —Dr. DuBois' private chapel,	
Domestic, \$20; Foreign, \$30.....	40 00
<i>Little Falls</i> —Emmanuel Church, Domes-	
tic.....	11 00
<i>Morris</i> —Zion, Domestic, \$5; Indian, \$5;	
Colored, \$5; Foreign, \$5.....	20 00
<i>Schaghticoke</i> —Trinity Church, Foreign.....	5 01
<i>Troy</i> —St. Paul's, Girls' Friendly Society,	
Sp. for Rev. T. W. Cain, St. Augustine	
Mission, Galveston, Texas.....	50 00
<i>Unadilla</i> —St. Matthew's, Domestic.....	5 43
<i>Warrensburgh</i> —Holy Cross, Domestic.....	7 68
<i>West Troy</i> —Trinity Church, Domestic.....	19 00

ARKANSAS—23.80

<i>Fayetteville</i> —St. Paul's, Domestic.....	3 80
<i>Little Rock</i> —Christ Church, Mrs. Jane Bar-	
ber, Colored.....	20 00

CALIFORNIA—\$38.25

<i>Los Angeles</i> —St. Paul's, Africa.....	13 25
<i>San Francisco</i> —"M." Domestic, \$5; Col-	
ored, \$5; Foreign, \$5.....	15 00
<i>Stockton</i> —St. John's S. S., Sp. for Bishop	
Walker's chapel car.....	10 00

CENTRAL NEW YORK—\$362.13

<i>Binghamton</i> —Christ Church, Domestic....	15 68
<i>New Berlin</i> —St. Andrew's, Domestic.....	15 00
<i>Owego</i> —St. Paul's, Domestic, \$4.48; For-	
eign, \$4.47.....	8 95
<i>Utica</i> —Grace, Domestic.....	279 83
Trinity Church, Domestic.....	22 67
<i>Miscellaneous</i> —"Anonymous," Domestic	
and Foreign.....	20 00

CENTRAL PENNSYLVANIA—\$188.19

<i>Carlisle</i> —St. John's, Domestic.....	6 71
<i>Chambersburg</i> —Trinity Church S. S., Col-	
ored.....	1 83
<i>Manheim</i> —"Decimus," General.....	15 00
<i>Mauch Chunk</i> —St. Mark's S. S., for "Leigh-	
ton Coleman" scholarship, Duane Hall,	
Shanghai, China.....	40 00
<i>Phillipsburg</i> —St. Paul's S. S., Foreign.....	17 15
<i>Reading</i> —St. Barnabas', Domestic.....	5 50

"E. W. H." for "E. W. H." scholarship,	
St. Paul's School, South Dakota.....	90 00
<i>Stroudsburg</i> —Home Mission Circle, for	
"Bessie" scholarship, St. John's	
School, South Dakota.....	10 00
<i>Tamaqua</i> —Calvary, Domestic.....	2 00

CHICAGO—\$165.00

<i>Chicago</i> —Grace, through Wo. Aux., Gen-	
eral.....	50 00
Trinity Church, St. Agatha's Guild, thro'	
Wo. Aux., Sp. for Bishop Brewer.....	50 00
"L." for "H. Memorial" scholarship,	
St. John's School, Cape Mount, Africa.....	40 00
<i>Oak Park</i> —Grace, through Wo. Aux., for	
"Harriet Gustorf" scholarship, St.	
Mary's Hall, Shanghai, China.....	20 00
<i>Streator</i> —Christ Church, through Wo.	
Aux., for support of Dr. Haslep, China	
.....	5 00

COLORADO—\$13.00

<i>Cañon City</i> —Christ Church, Domestic....	6 80
<i>Littleton</i> —St. Paul's, Domestic.....	2 00
<i>Longmont</i> —St. Stephen's Mission, Domes-	
tic.....	2 25
<i>Meeker</i> —St. James' Mission, Domestic.....	1 95

CONNECTICUT—\$1,220.57

<i>Brooklyn</i> —Trinity Church, General.....	13 54
<i>Fair Haven</i> —St. James', Domestic.....	20 62
<i>Greenwich</i> —Christ Church (of which S. S.,	
\$18.17; Domestic, \$86.10; Indian, \$10;	
Colored, \$10; Sp. for Fannie C. Paddock	
Memorial Hospital, Tacoma, Washing-	
ton Territory, \$20.....	126 10
<i>Groton</i> —Bishop Seabury Memorial Mission,	
Domestic.....	11 70
<i>Hartford</i> —Trinity Church, Domestic,	
\$143.75; work in Montana, \$25; work in	
Utah, \$25.....	193 75
Trinity College Chapel, Domestic.....	31 84
<i>Meriden</i> —St. Andrew's, Domestic, \$69.38;	
S. S., Sp. for support of scholar in St.	
Mark's School, Salt Lake City, Utah,	
\$40.....	109 38
<i>Middle Haddam</i> —Christ Church, Domestic	
<i>Middletown</i> —Holy Trinity Church, Domes-	
tic.....	9 00
<i>Middlesex</i> —Archdeaconry, through Wo.	
Aux., Sp. for Domestic Contingent Fund	
<i>Naugatuck</i> —St. Michael's, Domestic and	
Foreign.....	16 00
<i>New Britain</i> —St. Mark's, Domestic, \$10;	
educational work among colored peo-	
ple, \$3.....	13 00
<i>New Haven</i> —St. John's, Domestic.....	16 30
Trinity Church, Domestic.....	424 90
<i>New Milford</i> —All Saints' Memorial, Sp. for	
Bishop Kendrick, New Mexico and Ariz-	
ona.....	11 00
<i>Norwalk</i> —St. Paul's S. S., Sp. for St. Mary's	
Orphanage, Shanghai, China.....	37 90
<i>Saybrook</i> —Grace, Domestic.....	10 57
<i>Sharon</i> —Christ Church, Domestic.....	10 00
<i>Southport</i> —Trinity Church, Domestic.....	10 13

<i>Stratford</i> —Christ Church, for Bishop Walker's work, North Dakota	45 00
<i>Warehouse Point</i> —St. John's, Foreign	20 20
<i>Washington</i> —St. John's, Domestic	11 62
<i>Watertown</i> —Christ Church, General	15 00
<i>West Hartford</i> —St. James', "A Member," Domestic, of which S. S. Class, \$4.41	14 41
<i>Miscellaneous</i> —"Anonymous," General	5 00

DELAWARE—\$186.09

<i>Christiana Hundred</i> —Christ Church S. S., for "Eleuthera Smith" scholarship, Bridgman Memorial School, Shanghai, China	13 39
<i>Lewes</i> —St. Peter's, Domestic	13 31
<i>New Castle</i> —Emmanuel Church, Domestic	47 54
<i>Adelaide Young</i> , Domestic	6 00
<i>Wilmington</i> —St. Andrew's, Domestic	51 77
St. John's (of which S. S., \$16.55), Colored, \$34.53; Sp. for Bishop Morris, \$19.55	54 08

EAST CAROLINA—\$26.02

<i>Clinton</i> —St. Paul's, Domestic, \$5.59; General, \$6.85	12 44
<i>Fayetteville</i> —St. John's, "A Communicant," Foreign	1 00
St. Joseph's, Domestic	3 00
<i>Hertford</i> —Holy Trinity Church, General	5 27
<i>Washington Co.</i> —St. David's, Domestic	2 00
<i>Wilmington</i> —St. Mark's, Domestic, \$1.31; Foreign, \$1	2 31

EASTON—\$10.10

<i>Kent Co. (Chestertown)</i> —Emmanuel Church, General	5 70
<i>Talbot Co. (Trappe)</i> —Whitemarsh Parish, Domestic	4 40

FLORIDA—\$26.27

<i>DeLand</i> —St. Barnabas', Domestic	2 90
<i>Longwood</i> —Christ Church, Domestic	2 04
<i>Maitland</i> —Church of the Good Shepherd, General	20 00
<i>Thonotosassa</i> —Trinity Church, General	1 33

GEORGIA—\$61.44

<i>Brunswick</i> —St. Mark's, Domestic	11 51
<i>Frederica</i> —Christ Church, Domestic	4 11
<i>Savannah</i> —Christ Church, Domestic	45 82

INDIANA—\$41.81

<i>Frankfort</i> —St. Luke's, Domestic	1 81
<i>Goshen</i> —St. James', Domestic	6 00
<i>Indianapolis</i> —St. George's, General	5 00
St. Paul's, through Wo. Aux., Sp. for "Isabelle M. Jenckes" scholarship, Layton, Utah	20 00
<i>Laporte</i> —St. Paul's, Domestic	4 50
<i>New Albany</i> —St. Paul's Parish, Domestic	4 50

IOWA—\$56.52

<i>Anamosa</i> —St. Mark's, Domestic	2 70
<i>Burlington</i> —Christ Church S. S., "M. C. L." through Wo. Aux., Sp. for Alaska	1 70
<i>Davenport</i> —The Cathedral, Domestic, \$10.49; Sp. for Rev. J. J. Ennegabowh, \$25	35 49
<i>Dyersville</i> —Christ Church, Domestic	85
<i>Farley</i> —St. George's, Domestic, \$1.55; Foreign, \$1	2 55
<i>Iowa City</i> —Branch Wo. Aux. for Dr. M. Haspel's work, Wuchang, China	10 00
<i>Stout City</i> —St. Paul's S. S., General	1 18
<i>Waterloo</i> —St. Mark's, Foreign	2 05

KANSAS—\$6.00

<i>Girard</i> —St. John's, General	6 00
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KENTUCKY—\$76.15

<i>Louisville</i> —Advent, General	25 00
St. Andrew's S. S., for "St. Andrew's S. S. No. 1" scholarship, St. John's School, Cape Mount, Africa	25 00
St. Paul's, Domestic	5 00
<i>Newport</i> —St. Paul's, General	21 15

LONG ISLAND—\$317.20

<i>Astoria</i> —St. George's, Domestic	35 34
<i>Brooklyn</i> —Holy Trinity Church, Mrs. John Ward, through Wo. Aux., Sp. for piano for St. Margaret's School, Tokio, Japan	5 00
Church of the Messiah, "A Member," through Wo. Aux., Sp. for Diocese of Fond du Lac	1 00
St. Matthew's, General	8 55
<i>College Point</i> —St. Paul's S. S., for "Muhlenberg" scholarship, Hope School, South Dakota	20 00
<i>Flushing</i> —St. George's, Domestic, \$69.61; S. S., Sp. for Bishop Walker, for a lecturer in one of his chapels, \$15; Sp. for Bishop Paddock, for the children's pavilion of his new hospital, Tacoma, Washington Territory, \$25	109 61
<i>Huntington</i> —"A Member," Wo. Aux., Foreign	5 00
<i>Islip</i> —Emmanuel Church, Sp. for Bishop Walker	39 25
<i>Port Jefferson</i> —Christ Mission, Domestic	4 34
<i>Sag Harbor</i> —Christ Church, Foreign	2 00
<i>Setauket</i> —Caroline Church, Domestic	6 03
<i>Smithtown</i> —St. James', Domestic, \$12.15; Foreign, \$8.10	20 25
<i>Miscellaneous</i> —L. I. Br. Wo. Aux., for "Long Island" scholarship, St. John's College, Shanghai, China	60 00
St. Mary's-at-the-Lake S. S., Domestic	83

LOUISIANA—\$212.96

<i>Bastrop</i> —Christ Church, through Wo. Aux.,* for support of Miss Suthon, Japan, of which "Busy Little Sisters," \$3.81	14 91
<i>Hammond</i> —Grace Memorial, through Wo. Aux.,* for support of Miss Suthon, Japan	50
<i>Laurel Hill</i> —St. John's, through Wo. Aux.,* for support of Miss Suthon, Japan	2 30
<i>New Orleans</i> —Annunciation, through Wo. Aux., Mite Chest, General, \$8.92; Sp. for Bishop Hare, for church at Scotland, South Dakota, \$1; *support of Miss Suthon, Japan, \$9.20	19 12
Christ Church, through Wo. Aux., Mite Chest, General, \$34.53; Sp. for Bishop Hare, for church at Scotland, South Dakota, \$7; *support of Miss Suthon, Japan, \$1.50	43 08
Grace, through Wo. Aux., "A Member,"* for support of Miss Suthon, Japan	4 50
St. Anna's, through Wo. Aux., Mite Chest, General, \$13.94; Sp. for Bishop Hare, for Church at Scotland, South Dakota, \$1; "A Member,"* for support of Miss Suthon, Japan, \$5	19 94
St. George's, through Wo. Aux.,* for support of Miss Suthon, Japan	50
St. John's, through Wo. Aux.,* for support of Miss Suthon, Japan	
St. Paul's, through Wo. Aux., Mite Chest, General, of which "Y. F. Y.," \$1	
Trinity Church, through Wo. Aux., Mite Chest, General, \$14.96; *support of Miss Suthon, Japan, \$34.20; S. S. birthday box, Sp. for Rev. Mr. Gillfillan, for sick or destitute Indians, \$3.50	52 66
<i>Oak Ridge</i> —Church of the Redeemer, thro' Wo. Aux.,* for support of Miss Suthon, Japan	14 00
<i>Williamsport</i> —St. Stephen's, through Wo. Aux.,* for support of Miss Suthon, Japan	10 75
Louisiana Branch Wo. Aux.,* for support of Miss Suthon, Japan	24 26

MAINE—\$9.25

<i>New Castle</i> —St. Andrew's, Domestic	9 25
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*A memorial to Mrs. Katherine Pritchard, late of St. Paul's Church, New Orleans, La., by the Louisiana Branch Wo. Aux.

MARYLAND—\$1,893.24

<i>Allegany Co. (Mt. Savage)</i> —St. George's Parish, St. George's, Foreign	11 07
<i>Anne Arundel Co.</i> —St. James' Parish, St. James', Domestic	22 57
St. James' Parish, St. Mark's, Domestic. (<i>West River</i>)—Christ Church, Sp. toward completing school building, Nara, Japan	2 79
<i>Baltimore</i> —St. Paul's Parish, St. Paul's, Domestic, \$400; Indian, \$125; Colored, \$100; Foreign, \$100	20 00
(<i>Avalon</i>)—St. Paul's Chapel S. S., for Indian mission, South Dakota	725 00
Christ Church, one-third collection at joint missionary meeting in Emmanuel Church, October 27th, 1889, Domestic, \$32.06; S. S. for "Howard" scholarship, St. Paul's School, Yankton, South Dakota, \$60; "Christ Church S. S." scholarship, Bishop Boone Memorial School, Wuchang, China, \$40; Sp. for scholarship in St. Mark's School, Salt Lake City, Utah, \$40	5 00
Emmanuel Church, Domestic, \$159.60; Foreign, \$43; Japan, \$1 (of which thro' Wo. Aux., \$200.50); one-third collection at joint missionary meeting in Emmanuel Church, October 27th, 1889, Domestic, \$32.07	172 06
Grace, one-third collection at joint missionary meeting in Emmanuel Church, October 27th, 1889, Domestic, \$32.07; "E. and M. and A." for "E. S. Hall" scholarship, St. Paul's School, South Dakota, \$60	235 67
<i>Baltimore Co. (Towson town)</i> —Trinity Church, Domestic and Foreign	92 07
<i>Calvert Co.</i> —All Saints' Parish, All Saints', General	40 59
St. Paul's Parish, St. Paul's, General	1 00
<i>Carroll, Baltimore and Howard Co's</i> —Holy Trinity Parish, General	1 00
<i>District of Columbia (Washington)</i> —Ascension Parish, Ascension, Domestic, \$27.77; Colored, \$42; Foreign, \$36.02	10 00
(<i>Washington</i>)—Incarnation Parish, Incarnation, Domestic	105 79
Branch Wo. Aux., Sp. for Bishop Leonard, Nevada and Utah, \$31; Sp. for Bishop Talbot, Wyoming and Idaho, \$31; Sp. for new church at Hankow, China, \$10	26 22
(<i>Washington</i>)—Miss Virginia L. W. Fox, Domestic, \$25; Indian, \$25; Colored, \$20; Africa, \$25; China, \$25; Japan, \$25; Mexico, \$25; Sp. for India, \$25	72 00
(<i>Washington</i>)—"Clerk," Domestic, \$5; Foreign, \$5	200 00
(<i>Washington</i>)—Wm. R. Hillyer, General	10 00
<i>Harford Co.</i> —Churchville Parish, Domestic, \$5; Foreign, \$5	7 59
(<i>Bel Air</i>)—Emmanuel Parish, Emmanuel Church, Sp. for Northern California	10 00
<i>Prince George's Co. (Bladenburgh)</i> —B. O. Lowndy, General	8 25
<i>Washington Co. (Hagerstown)</i> —St. John's Parish, St. John's, Domestic	2 00
<i>Miscellaneous</i> —The Countess of Meath, through Wo. Aux., for the Bishop of Fond du Lac	40 25

MASSACHUSETTS—\$1,287.00

<i>Amherst</i> —Grace, Foreign	72 02
<i>Andover</i> —Christ Church, Systematic Offering, Domestic and Foreign	11 95
<i>Boston</i> —Church of the Good Shepherd, through Wo. Aux., for Eliza F. Drury Memorial Station, Africa, \$5.09; Sp. for Foreign Missionaries' Insurance Fund, \$20	112 83
Church of the Messiah, Domestic. (<i>Dorchester</i>)—Home for Incurables, thro' Wo. Aux., Sp. for support of baby in St. Mary's Orphanage, Shanghai, China. (<i>Charlestown</i>)—St. John's, Domestic, \$37.89; Sp. for Nebraska, \$5	25 09
(<i>South</i>)—St. Matthew's, through Wo. Aux., for Mrs. Payne's salary, Petersburg, Va.	65 38
St. Paul's, Domestic, \$91; through Wo.	30 00

Aux., for Mrs. Payne's salary, Petersburg, Va., \$5	42 89
<i>Cambridge</i> —Christ Church, Domestic	5 00
St. John's Memorial Chapel, Domestic	2 43
<i>Chicopee</i> —Grace, General	3 40
<i>Clinton</i> —Church of the Good Shepherd, Wo. Aux., Sp. for Rev. C. S. Cook, Pine Ridge, South Dakota	2 43
<i>Dedham</i> —St. Paul's, Domestic	2 43
<i>Fitchburg</i> —Christ Church, Sp. for Rev. T. W. Cain's work, Galveston, Texas	3 40
<i>Groton</i> —Groton School, for "Groton School" scholarship, St. Mary's School, South Dakota	2 43
<i>Greenfield</i> —St. James', Domestic, \$19.01; Foreign, \$5.87	3 40
<i>Lawrence</i> —Grace, "A Member," General	2 43
"Anonymous," General	3 40
<i>Longwood</i> —Church of Our Saviour, Domestic, \$109.40; Foreign, \$159.04	2 43
<i>Marblehead</i> —St. Michael's, Foreign	3 40
<i>New Bedford</i> —Grace, Indian, \$50; Sp. for Bishop Leonard, Nevada and Utah, \$25	2 43
<i>Newton</i> —Grace, Domestic, \$2; through Wo. Aux., for Mrs. Payne's salary, Petersburg, Va., \$10; "Newton Wentworth" scholarship, Eliza F. Drury Memorial Station, Africa, \$25	2 43
<i>Northampton</i> —St. John's S. S., General	3 40
<i>Pittsfield</i> —St. Stephen's, "L. S. W." and "L. B. A.," Domestic	2 43
<i>Southboro</i> —St. Mark's, through Wo. Aux., Foreign	2 43
<i>Stockbridge</i> —St. Paul's, for "All Saints' Day" scholarship, St. Paul's School, South Dakota	2 43
<i>Taunton</i> —St. John's, Domestic and Foreign, \$5.50; Sp. for Bishop Paddock, Washington Territory, for Building Fund, \$3	2 43
<i>Waltham</i> —"Anonymous," Domestic	2 43
<i>Worcester</i> —All Saints' through Wo. Aux., for "All Saints' Worcester No. 1" scholarship, \$25; "All Saints' Worcester No. 2" scholarship, St. John's School, Cape Mount, Africa, \$25	2 43
St. John's, Domestic	2 43

MICHIGAN—\$890.39

<i>Ann Arbor</i> —St. Andrew's, through Wo. Aux., for Mrs. Jennings' salary, Virginia, \$5; Sp. for scholarship in Utah, \$5	708 18
<i>Detroit</i> —St. John's, Domestic, \$488.18; through Wo. Aux., for Mrs. Jennings' salary, Virginia, \$50; Miss Bull's salary, Japan, \$50; Sp. for scholarship at Reno, Nevada, \$95 (of which Mrs. Beck, \$5); Sp. for scholarship, Utah, \$10; St. Margaret's Branch M. C. L., Sp. for rectory at Sherman, Northern Texas, \$10	115 00
St. Paul's, Domestic	19 42
<i>Flint</i> —St. Paul's, Foreign	10 00
<i>Grosse Isle</i> —Grosse Isle Branch M. C. L., through Wo. Aux., Sp. for scholarship, Reno, Nevada	2 50
<i>Lansing</i> —St. Paul's, through Wo. Aux., for Miss Bull's salary, Japan	10 34
—Christ Church, Domestic	14 95
<i>Ypsilanti</i> —St. Luke's, Domestic, \$9.95; through Wo. Aux., for Miss Bull's salary, Japan, \$5	5 00
<i>Miscellaneous</i> —Miss F. G. Smith, through Wo. Aux., for Miss Bull's salary, Japan	

MILWAUKEE—\$13.36

<i>Ashippun</i> —St. Paul's, Domestic	1 15
W. S. Haywood, Mite Chest No. 31,559, Domestic	75
M. S. Haywood, Mite Chest No. 13,762, \$1.54; M. E. Haywood, Mite Chest No. 18,211, \$1.02, Foreign	2 56
<i>Lodi</i> —Peter Richard, Colored	3 40
<i>Milwaukee (Bay View)</i> —St. Luke's S. S., General	2 43
<i>Wauwatosa</i> —Trinity Church S. S., General	3 07

MINNESOTA—\$37.28

<i>Fergus Falls</i> —St. James', Domestic and Foreign	3 84
<i>Granite Falls</i> —Trinity Church, Domestic and Foreign	3 00
<i>Hastings</i> —St. Luke's, Domestic and Foreign	5 00
<i>Lake City</i> —St. Mark's, General	10 00
<i>Wells</i> —Nativity, Domestic	11 64
<i>White Earth Reservation</i> —St. Columba, Colored	4 00

MISSISSIPPI—\$32.80

<i>Natchez</i> —Trinity Church, Domestic	18 80
<i>Oxford</i> —St. Paul's, Domestic, \$7.60; "Bishop Thompson" scholarship, Bishop Boone Memorial School, Wuchang, China, \$9.65	17 25
<i>Water Valley</i> —Nativity, Domestic	1 75

MISSOURI—\$207.80

<i>Fayette</i> —St. Mary's, Sp. for Nevada and Utah	7 05
<i>Kirksville</i> —Trinity Church, Domestic and Foreign	2 75
<i>Kirkwood</i> —Grace, Domestic	62 50
<i>St. Joseph</i> —Christ Church, Domestic	37 50
Holy Trinity Church S. S., St. George's class, Sp. for Bishop Hare, South Dakota	2 50
<i>St. Louis</i> —Christ Church, Domestic, \$77; Foreign, \$5	82 00
Anna B. Hayman, Mite Chest No. 26,914, for Japan	5 00
<i>Weston</i> —St. John's, General	5 00
<i>Woodlawn</i> —Mite Chest, General	3 50

NEBRASKA—\$43.32

<i>Ashland</i> —St. Stephen's, Domestic and Foreign	2 25
<i>Beatrice</i> —Christ Church, Domestic and Foreign	13 00
<i>Central City</i> —Christ Church, "Little Arthur's savings" since Easter, Indian	50
<i>Hastings</i> —St. Mark's, Domestic and Foreign	50
<i>Kearney</i> —Church of the Good Shepherd, Domestic	5 21
<i>North Platte</i> —Church of Our Saviour, Domestic	3 75
<i>Omaha</i> —St. Matthew's, Domestic	18 11

NEWARK—\$331.00

<i>Bergen Point</i> —Trinity Church, Domestic	44 00
<i>Jersey City</i> —Grace, Sp. for Bishop Walker's chapel car, North Dakota	50 00
<i>Montclair</i> —St. Luke's, Sp. for Bishop Talbot	146 00
"Friend of Missions," Indian	50 00
<i>Morristown</i> —"A Friend," through Wo. Aux., Sp. for Rev. H. R. Sargent, Memphis, Tenn.	1 00
<i>Orange</i> —Grace, through Wo. Aux., for "Mrs. F. C. Henderson" scholarship, St. Mary's School, Shanghai, China, \$20; "Grace" scholarship, Duane Hall, Shanghai, China, \$20	40 00

NEW HAMPSHIRE—\$68.72

<i>Concord</i> —St. Paul's, Colored	10 83
St. Paul's School, for "Neighbors" scholarship, High School, Cape Palmas, Africa, \$20; "S. P. S." toward completing school building, Nara, Japan, \$25	45 00
<i>Wolboro Junction</i> —St. John the Baptist, Domestic, \$8.59; Foreign, \$4.30	12 89

NEW JERSEY—\$521.81

<i>Asbury Park</i> —"A Friend," Indian, \$2; Colored, \$1; Japan, \$2	5 00
<i>Beverly</i> —St. Stephen's, Domestic	19 60
<i>Bound Brook</i> —Miss M. H. Roundey, Sp. toward a church for Indians, Crow Creek, South Dakota, under Bishop Hare	10 00
<i>Burlington</i> —St. Mary's, Domestic	17 03
St. Mary's Hall, Chapel of the Holy Inno-	

cents', Domestic	16 51
<i>Elizabeth</i> —St. John's, Young Ladies' Foreign Aid Society, through Wo. Aux., for salary of teacher in Athens, Greece	15 00
<i>Fair Haven</i> —Chapel of the Holy Communion, Sp. for colored work, Galveston, Texas	30 00
<i>Florence</i> —St. Stephen's, Domestic	13 00
<i>Freehold</i> —St. Peter's, Domestic	11 52
<i>Hightstown</i> —Trinity Church, Domestic and Foreign	1 28
<i>Lakewood</i> —All Saints' Memorial, Domestic	60 00
<i>Moorestown</i> —Trinity Church, Domestic and Foreign	20 00
<i>New Brunswick</i> —Christ Church, Sp. for piano for St. Margaret's School, Tokio, Japan, \$7.32; "A Communicant," Sp. for work in Cuba, \$5	12 32
St. John the Evangelist, Domestic	60 55
<i>Plainfield</i> —"A. E.," General	10 00
<i>Princeton</i> —Trinity Church, Domestic	52 28
<i>Rahway</i> —St. Paul's, Guild of St. Paul's, Domestic	12 50
<i>Salem</i> —St. John's, Domestic	75 01
<i>Shrewsbury</i> —Christ Church, Domestic, \$13.94; through Wo. Aux., Sp. for Bishop Garrett's work, Northern Texas, \$25	38 94
<i>Somerville</i> —St. John's, General	11 00
<i>Woodbury</i> —Christ Church, through Wo. Aux., Systematic Offering, General	9 77
<i>Miscellaneous</i> —Upper Division, through Wo. Aux., Sp. for piano for St. Margaret's School, Tokio, Japan	20 50

NEW YORK—\$11,300.15

<i>Matteawan</i> —St. Luke's, General, \$10.69; through Wo. Aux., for Miss Aldrich's School, Tokio, Japan, \$42	52 69
<i>New Brighton, S. I.</i> —Christ Church, Domestic	102 24
<i>Newburgh</i> —St. George's, Domestic, \$173.62; Indian, \$50	223 62
<i>New York</i> —All Angels, "A Member," thro' Wo. Aux., Sp. for Domestic Contingent Fund, \$2.50; Sp. for Foreign Missionaries' Insurance Fund, \$2.50	5 00
Calvary, through Wo. Aux., for Rosa Sayres, Memorial School, Shanghai, China, \$80.95; through Niobrara League, for "The Brothers" scholarship, St. Mary's School, Rosebud, South Dakota, \$60; support of Mrs. Kinney, South Dakota, \$55.40	193 35
Calvary Chapel, Domestic and Foreign, \$23.07; Wo. Aux., for Rev. Mr. Chapman's work, Alaska, \$23.80; work in Japan, \$33.21	80 08
Grace, through Niobrara League, for salary of teacher in St. Mary's School, South Dakota, \$105; through Wo. Aux., for Miss Williamson's salary, Japan, \$350; Sp. for "Grace Church" scholarship, Haiti, \$115	570 00
Holy Trinity Church, Domestic and Foreign, \$250; Ladies' Missionary Society, Wo. Aux., for "Dudley Tyng" scholarship, Baird Hall, Shanghai, China, \$40	290 00
Incarnation, Ladies' Missionary League, through Wo. Aux., toward completing school building, Nara, Japan	15 00
St. Bartholomew's, Domestic	5,184 84
St. Clement's, Domestic, \$66; Sp. for Rev. W. E. Webb, Halifax C. H., Va., \$36.30	102 80
<i>(Fordham)</i> —St. James', Domestic	19 07
St. Luke's, General	70 00
St. Luke's Hospital, General	53 00
St. Matthew's, "S." Domestic, \$5; Colored, \$5; Foreign, \$5	15 00
St. Thomas', Domestic, \$2,256.57 (of which "A Member," \$500, (In Memoriam); "A Friend," Domestic and Foreign, \$5; thro' Wo. Aux., Sp. for Rev. H. R. Sargent, Memphis, Tenn., \$315; Ladies' Foreign Missionary Association, for "Loomis" scholarship, St. John's School, Cape Mount, Africa, \$25	2,601 57
Trinity Parish (German congregation), Foreign	5 71
Mrs. Auchmuty, Domestic, \$300; Colored,	

\$200.	500 00	sionaries' Insurance Fund	
Mr. Cornelius Vanderbilt, Sp. for endowment of the Missionary Episcopate of Oregon.	500 00	Mite Chest, No. 2,580, Domestic.	44 14
"An Invalid," Domestic, \$50; Colored, \$100; Foreign, \$50.	200 00	Chester—St. Paul's, through Indian Hope Association, Indian.	10 00
Mrs. S. Lawrence, through Niobrara League, for "Samuel Lawrence" (In Memoriam) scholarship, St. Mary's School, South Dakota.	60 00	Clifton Heights—St. Stephen's, Domestic.	10 16
"H. F. C.," Domestic, \$20; Foreign, \$10.	30 00	Downingtown—St. James', through Indian Hope Association, Indian, \$5; Girls' Missionary Society, through Wo. Aux., Sp. for school in Ogden, Utah, \$10.	15 00
"Trust," Domestic.	20 00	Lower Merion—St. John's, through Indian Hope Association, Indian.	1 00
Miss M. M. Collins, Sp. for Rev. T. W. Cain, Galveston, Texas.	15 00	Philadelphia—Advent, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.	3 00
(Riverdale)—C. H. P. Babcock, General.	10 00	(Lower Dublin)—All Saints', through Wo. Aux., for "Bishop Stevens" (Divinity) scholarship, St. John's College, Shanghai, China.	3 00
Mrs. E. Armitage, Sp. for Rev. Arthur L. Williams, Meeker, Col., for church in Rio Blanco and Routt counties.	1 00	Ascension, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.	2 00
Nyack—Grace, General.	44 00	Atonement, through Wo. Aux., Sp. for Mrs. Brierley, Africa, \$3; Sp. for Foreign Missionaries' Insurance Fund, \$2.	5 00
Eye—Christ Church, Women's Missionary Association, Sp. for Bishop Holly, for work in Haiti.	81 10	(Germantown)—Calvary, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.	4 00
Sing Sing—St. Paul's, General.	75 00	Calvary Monumental, through Indian Hope Association, Indian, \$1; through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$1.	2 00
Tarrytown—St. Mark's, General.	10 00	(Germantown)—Christ Church, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.	4 00
Yonkers—St. Paul's, Domestic.	68 65	Christ Church Hospital, through Indian Hope Association, Indian.	5 00
"A Clergyman," Domestic and Foreign.	50 00	Covenant, through Indian Hope Association, Indian, \$2; through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$4.	26 00
The Misses Jay and Miss Irving, through Wo. Aux., Sp. for organ for Cape Mount, Africa.	35 00	(Holmesburg)—Emmanuel Church, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.	2 00
"Epiphany Ten," through Mrs. H. Irving, Sp. for organ for Cape Mount, Africa.	13 33	Episcopal Hospital Mission, through Indian Hope Association, Bishop Stevens and Henry Spackman Bible-classes, for "M. A. DeW. Howe" scholarship, St. John's School, South Dakota, \$30; Alonzo Potter Bible-class, for "Alonzo Potter" (In Memoriam) scholarship, St. Paul's School, South Dakota, \$50; Vaughan Bible-class and Infant School, for "Vaughan" scholarship, St. John's School, South Dakota, \$30; through Wo. Aux., for "Anna M. Stevens" scholarship, St. John's School, Cape Mount, Africa, \$4; Sp. for Foreign Missionaries' Insurance Fund, \$2.	96 00
NORTH CAROLINA—\$170.45		Grace S. S., Africa.	50 00
Asheville—Ravenscroft Mission, General.	20 00	(Mt. Airy)—Grace S. S., for "Rev. S. C. Hill" scholarship, St. John's School, Cape Mount, Africa.	25 00
Trinity Church, Domestic.	27 03	Holy Trinity Church, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.	2 00
"Mrs. J. G. M.," Mite Chest, Domestic.	2 50	Church of the Mediator, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.	2 00
Charlotte—St. Michael and All Angels' Chapel, Indian, \$1; Colored, \$4.	5 00	Home of Our Merciful Saviour, through Wo. Aux., for "Bishop Whitaker" scholarship, St. John's School, Cape Mount, Africa.	5 00
Franklin—St. Agnes', Domestic.	1 47	(West)—St. Andrew's, Domestic.	35 52
Hillsboro—St. Matthew's, Domestic, \$36.80; Sp. for Rev. C. T. Bland's church in Marion, N. C., \$1.	27 80	(Kensington)—St. Barnabas', through Indian Hope Association, Indian.	2 00
Lincolnton—St. Luke's, Domestic and Foreign.	3 76	St. Luke's, \$10.73; through Indian Hope Association, Indian, \$75.	85 73
Mecklenburg—St. Mark's, General.	2 15	(Germantown)—St. Luke's, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.	2 00
Monroe—St. Paul's, General.	1 10	St. Mark's, Indian Hope Association, Indian, \$6; through Wo. Aux., for Miss Mailes' salary, Japan, \$33.50.	39 50
Pittsboro—St. Bartholomew's, General.	5 78	(Frankford)—St. Mark's, Indian Hope Association, Indian.	2 00
St. James' Chapel, General.	1 55	(Hamilton)—St. Mary's through Indian Hope Association, Indian, \$7.96; through Wo. Aux., Domestic, \$24.52; Miss Mailes' salary, Japan, \$5.	37 48
Raleigh—Christ Church Parish, Mite Chest, Domestic.	30 00	(Germantown)—St. Michael's, through Indian Hope Association, Indian.	5 00
Rowan Co.—St. Andrew's, General.	3 06	(Chestnut Hill)—St. Paul's, Domestic,	
Scotland Neck—Trinity Church, Foreign.	7 54		
Tarboro—Calvary, Domestic.	31 71		
OHIO—\$255.23			
Cleveland—Church of the Good Shepherd, Domestic, \$9.65 (of which S. S., \$6); S. S., Foreign, \$6.	15 65		
Grace, "Hills," Sp. for Bishop Morris' hospital work.	15 32		
Elyria—St. Andrew's, Domestic.	13 70		
Gambier—Harcourt Parish, Church of the Holy Spirit, Domestic.	120 97		
Rev. Jacob Rambo, Africa, \$1.50; Japan, \$1.50.	3 00		
Huron—Christ Church, Domestic.	7 57		
Painesville—St. James', Domestic.	49 02		
Toledo—Grace, Systematic Offering, General.	5 00		
Wakeman—Mrs. J. A. Beecher, Domestic.	5 00		
Youngstown—St. John's Parish, General.	20 00		
OREGON—\$68.10			
Dalles—St. Paul's, Domestic.	11 10		
Marshfield—Emmanuel Mission, Domestic.	1 90		
Oakland—St. Clement's, General.	3 00		
Portland—Mrs. E. R. Savage, for "Thos. S. Savage" scholarship, St. John's School, Cape Mount, Africa, \$25; through Wo. Aux., Sp. for Domestic Contingent Fund, \$25.	50 00		
Roseburg—St. George's, General.	2 10		
PENNSYLVANIA—\$7,523.78			
Bryn Mawr—Church of the Redeemer, through Wo. Aux., Sp. for Foreign Mis-			

\$297.52; Colored, \$75; Foreign, \$118.56; through Indian Hope Association, Indian, \$19; through Wo. Aux., for "Bishop Stevens" (Divinity) scholarship, St. John's College, Shanghai, China, \$7; "Julia C. Emery" scholarship, Female Orphan Asylum, Cape Palmas, Africa, \$5.....	522 08	<i>Lexington Co.—St. Ann's, Colored.....</i>	35
(<i>Germantown</i>)—St. Peter's, Domestic, \$163.67; through Indian Hope Association, Indian, \$1.....	163 67	<i>Littleton—St. Philip's, Colored.....</i>	40
St. Stephen's, through Wo. Aux., for Miss Malles' salary, Japan.....	5 00	<i>Pee Dee—Prince Frederick, Domestic.....</i>	4 00
(<i>West</i>)—Church of the Saviour, through Indian Hope Association, Indian, \$7; through Wo. Aux., for "Richard Newton" scholarship, High School, Cavalla, Africa, \$5; Sp. for Foreign Missionaries' Insurance Fund, \$2.....	14 00	<i>Richland—St. John's, Domestic.....</i>	8 68
"A Friend," through Wo. Aux., Sp. for Bishop Morris, \$500; Sp. for Bishop Kendrick, \$500; Sp. for Bishop Talbot, \$500; Sp. for Rev. Paulus Moort's personal expenses, \$150; for church at Hankow, China, \$500.....	2,150 00	<i>Ridgeway—St. Stephen's, Domestic.....</i>	1 87
Mr. and Mrs. L. L. Walker, Domestic and Foreign.....	25 00	<i>Rock Hill—Church of Our Saviour S. S., General.....</i>	6 57
Rev. E. Y. Buchanan, Domestic, \$10; Foreign, \$10.....	20 00	<i>Spartanburg—Advent, General.....</i>	10 75
"A Friend," through Wo. Aux., for "Anna M. Stevens" scholarship, St. John's School, Cape Mount, Africa.....	1 00	<i>Union—Nativity, Domestic.....</i>	8 25
<i>Wayne</i> —St. Mary's, Sp. for Bishop Morris' work in Oregon.....	50 00	<i>Wateree—St. Stephen's, Colored.....</i>	45
<i>West Chester</i> —Holy Trinity Church, through Wo. Aux., for work in Japan.....	40 00	<i>Winnsboro—St. John's, Domestic.....</i>	3 42
<i>Miscellaneous</i> —"T. S.," General.....	3 000 00		
"O. B.," General.....	1,000 00		
"Anonymous," through Wo. Aux., for "Bishop Stevens" (Divinity) scholarship, St. John's College, Shanghai, China.....	1 50		
		SOUTHERN OHIO—\$355.87	
		<i>Cincinnati—Christ Church, Domestic, \$78.11; Indian, \$35.52.....</i>	113 63
		<i>(Avondale)—Grace, Domestic.....</i>	50 00
		<i>St. Paul's, Domestic.....</i>	36 22
		<i>(Clifton)—Calvary, Domestic.....</i>	90 00
		<i>Dayton—Christ Church, Domestic.....</i>	29 02
		<i>Hartwell—Holy Trinity Church, Domestic.....</i>	7 00
		<i>Zanesville—St. James', "Flora," Domestic and Foreign.....</i>	30 60
		<i>"Faith," for "Henry and Louise Memorial" scholarship, Hope School, South Dakota.....</i>	30 00
		SPRINGFIELD—\$23.50	
		<i>Maroa—Robert J. Young, Domestic and Foreign.....</i>	10 00
		<i>Tremont—Mrs. Mary Warner, General.....</i>	13 50
		TENNESSEE—\$45.02	
		<i>Collierville—St. Andrew's, General.....</i>	1 00
		<i>Knoxville—Epiphany, Domestic.....</i>	4 02
		<i>Sewanee—University of the South, Bishop Boone Society, for "Sewanee" scholarship, St. John's College, Shanghai, China.....</i>	40 00
		TEXAS—\$14.90	
		<i>Beaumont—St. Mark's, Domestic.....</i>	1 60
		<i>Matagorda—Mrs. C. H. Wright, Colored.....</i>	10 00
		<i>Navasota—St. Paul's, Domestic.....</i>	3 30
		VERMONT—\$39.00	
		<i>Fairfax—Mrs. Lyman Hawley, Domestic and Foreign.....</i>	9 00
		<i>Middlebury—St. Stephen's, through Wo. Aux., Sp. for Rev. O. Parker, Selma, Cal.....</i>	15 00
		<i>Miscellaneous—Branch Wo. Aux., Sp. for colored students at Eastover, S. C.....</i>	15 00
		VIRGINIA—\$845.13	
		<i>Albemarle Co.—Fredericksville Parish, Charlottesville, Christ Church, Domestic, \$20; Foreign, \$35.....</i>	55 00
		<i>Alexandria Co.—Fairfax Parish, Christ Church, Woman's Missionary Society, for Bishop Hare's work among Indians.....</i>	30 00
		<i>Fairfax Parish, St. Paul's, Woman's Missionary Society, General, \$190; Indian, \$5; "Mary Randolph" scholarship, St. Agnes' School, Osaka, Japan, \$40; Mrs. R. M. Lawson, Domestic and Foreign, \$200.....</i>	435 00
		<i>Augusta Co. (Stanton)—Virginia Female Institute Missionary Society, for "Patty Watkins" scholarship, St. John's School, Cape Mount, Africa.....</i>	25 00
		<i>Chesterfield Co. (Manchester)—Manchester Parish, Meade Memorial, Domestic, \$3.32; S. S., General, 15 cts.....</i>	3 47
		<i>Dimwiddie Co. (Petersburg)—Bristol Parish, Grace S. S., for "Grace Church" scholarship, Duane Hall, Shanghai, China.....</i>	40 00
		<i>Henrico Co. (Richmond)—Henrico Parish, Grace, Sp. for Northern California.....</i>	28 00
		<i>(Richmond)—Henrico Parish, Moore Memorial, Foreign.....</i>	15 85
		<i>James City Co. (Williamsburg)—Bruton Parish, Christ Church, General.....</i>	15 42
		<i>Norfolk Co. (Norfolk)—Elizabeth River Parish, Christ Church, "P.," Domestic, \$3; "Mr. S.," for Bishop Hare's work.....</i>	
PITTSBURGH—\$1,045.53			
<i>Emporium—Emmanuel Church S. S., General.....</i>	7 50		
<i>Franklin—St. John's S. S., Indian, 29 cts.; Colored, \$19.67.....</i>	19 96		
<i>Pittsburgh—Calvary, Domestic, \$110.16; Sp. for Bishop Talbot, \$410.15.....</i>	520 31		
<i>Church of the Good Shepherd, Sp. for Bishop Kendrick, \$50; Sp. for Bishop Leonard, \$50; Sp. for Bishop Paddock, \$50; Sp. for Bishop Talbot, \$50.....</i>	200 00		
<i>Sewickley—St. Stephen's S. S., General.....</i>	8 50		
<i>Miscellaneous—Branch Wo. Aux., Sp. for Bishop Kendrick, \$49.63; Sp. for Bishop Leonard, \$49.63; Sp. for Bishop Paddock, \$70.19; Sp. for Bishop Talbot, \$119.81.....</i>	289 26		
QUINCY—\$19.28			
<i>Galesburg—Grace, General.....</i>	6 40		
<i>Griggsville—St. James', General.....</i>	2 25		
<i>Peoria—St. Paul's, through Wo. Aux., General, \$1.88; Sp. for salary of teacher at St. Mary's Colored School, Baltimore, Md., \$5.....</i>	6 88		
<i>Pittsfield—St. Stephen's, General.....</i>	2 75		
<i>Quincy—Rev. J. M. D. Davidson, General.....</i>	1 00		
RHODE ISLAND—\$246.69			
<i>Manville—Emmanuel Church, Domestic.....</i>	4 01		
<i>Providence—Grace, Systematic Offering, Domestic.....</i>	130 18		
<i>St. John's S. S., for "St. John's S. S." scholarship, St. Mary's School, South Dakota.....</i>	60 00		
<i>Warren—St. Mark's, from the Brotherhood, Domestic, \$26.25; Foreign, \$26.25.....</i>	52 50		
SOUTH CAROLINA—\$75.45			
<i>Aiken—Miss A. E. Quibby, Japan.....</i>	1 00		
<i>Chester—St. Mark's, Domestic.....</i>	2 53		
<i>Columbia—St. Mary's, Colored.....</i>	25		
<i>Eastover—Saul Chapel, Colored.....</i>	1 76		
<i>Zion, Domestic.....</i>	3 45		
<i>Greenville—Christ Church, Domestic.....</i>	21 77		

ACKNOWLEDGMENTS.

among the Indians, \$10.....	13 00	Domestic.....	10 60
(Norfolk)—Elizabeth River Parish, St. Paul's, Sp. for Northern California.....	25 00	Mr. and Mrs. W. L. Sartwelle, Domestic..	10 00
(Portsmouth)—Portsmouth Parish, Trinity Church, through Wo. Aux., Sp. for Bishop Wingfield, Northern California.....	10 00	NORTHERN CALIFORNIA—\$6.00	
Branch Wo. Aux., for "Bishop Johns" scholarship, St. Margaret's School, Tokio, Japan, \$40; toward completing school building, Nara, Japan, \$14.50 (of which "A Member," \$4.50).....	54 50	Marysville—St. John's, General.....	6 00
"A Friend," toward completing school building, Nara, Japan.....	5 00	MONTANA—\$37.20	
Pittsylvania Co.—Camden Parish, Epiphany, Foreign.....	42 11	Dillon—St. James', General.....	37 20
Roanoke Co.—Mount Olivet Parish, St. John's, Domestic.....	37 78	WYOMING AND IDAHO—\$14.02	
Rockingham Co. (Lynnwood)—Serena H. Lewis, Domestic, \$2; Colored, \$2; Foreign, \$2.....	6 00	<i>Wyoming.</i>	
Miscellaneous—"A Christmas Gift for Christ," Japan.....	4 00	Buffalo—St. Luke's, Domestic.....	4 87
WESTERN MICHIGAN—\$74.28		Carbon—St. Thomas', Domestic.....	1 80
Benton Harbor—Holy Trinity Church, Domestic.....	3 63	Rawlins—St. Thomas', Domestic.....	2 55
Charlotte—Grace, Domestic.....	3 13	<i>Idaho.</i>	
Grand Haven—St. John's, Domestic, \$5.42 (of which Miss W. H. Hall, \$3); Miss W. H. Hall, Foreign, \$2.....	7 42	Lewiston—Nativity, Domestic.....	5 00
Kalamazoo—Miss Mary Penfield, Domestic	5 00	FOREIGN—\$714.92	
Manistee—St. Paul's, Domestic.....	4 10	<i>China.</i>	
Marshall—"C. D. E.," Foreign.....	50 00	Shanghai—Dr. V. P. Suvoong, R. C. Woo and S. P. Yen, for "Bishop Bedell" (Divinity) scholarship, St. John's College, Shanghai, China.....	634 92
Paw Paw—St. Mark's S. S., Domestic.....	1 00	Wuchang—Chinese Church League, for "Bishop Andrews" scholarship, Bishop Boone Memorial School, Wuchang, China.....	40 00
WESTERN NEW YORK—\$422.75		<i>Japan.</i>	
Bradford—St. Andrew's, Domestic.....	2 00	Tokio—"A Friend," Domestic and Foreign.....	40 00
Brookport—Mrs. Mary J. Holmes, Sp. for Rea Miura on the "Holmes" scholarship, St. Margaret's School, Tokio, Japan.....	5 00	MISCELLANEOUS—\$6,573.01	
Buffalo—Grace, through Wo. Aux., for Miss Bull's salary, Japan, \$5; Sp. for Nettie King, Petersburg, Va., \$2; Sp. for Miss Skellie, North Carolina, \$3.....	10 00	Interest, Domestic, \$12.50; Foreign, \$237.51	250 01
Trinity Church, Domestic, \$133.75; Indian, \$30; Colored, \$70; Wyoming and Idaho, \$50.....	303 75	"In Memory J. R. M.," Domestic, \$3,000; Indian, \$1,000; Colored, \$2,000.....	6,000 00
Geneva—C. M. and E. O. Cammann, Colored.....	99 00	Government of the United States, for educational work at Alaska.....	250 00
Rochester—Church of the Good Shepherd, Foreign.....	1 00	"Anonymous," for African catechist.....	40 00
Sodus—St. John's, through Wo. Aux., Sp. for Miss Nettie King, Petersburg, Va.....	2 00	"M. F. H.," Foreign.....	15 00
SOUTH DAKOTA—\$2.05		St. Mark's Friendly League, through Wo. Aux., Sp. for scholarship in St. Mark's School, Salt Lake City, Utah.....	10 00
Sioux Falls—Calvary, Indian, \$1.80; Colored, 25 cts.....	2 05	"H. S. B.," Domestic.....	5 00
NORTHERN TEXAS—\$20.00		Wo. Aux., General Meeting, Sp. for organ for Cape Mount, Africa.....	1 00
Comanche—Mr. and Mrs. E. L. Shropshire,		Ladies' Central Committee, Sp. for Rev. W. B. Gordon's travelling expenses.....	1 00
		Advent offering, Domestic.....	1 00
		LEGACIES—\$10,057.68	
		N. J. Freehold—Estate of Mrs. Louisa S. Vought, Domestic.....	10,057 68
		Receipts for the month.....	48,824 13
		Amount previously acknowledged.....	44,810 54
		Total receipts since September 1st, 1889.....	<u>\$93,634 67</u>

APPROPRIATED.

MESTIC—(of which for Indian Missions, \$42,295.00 for Missions to Colored people, \$42,712.50) and one-half central expenses.....	\$242,484 08
FOREIGN—And one-half central expenses.....	\$162,504 00
Total.....	<u>\$404,988 08</u>

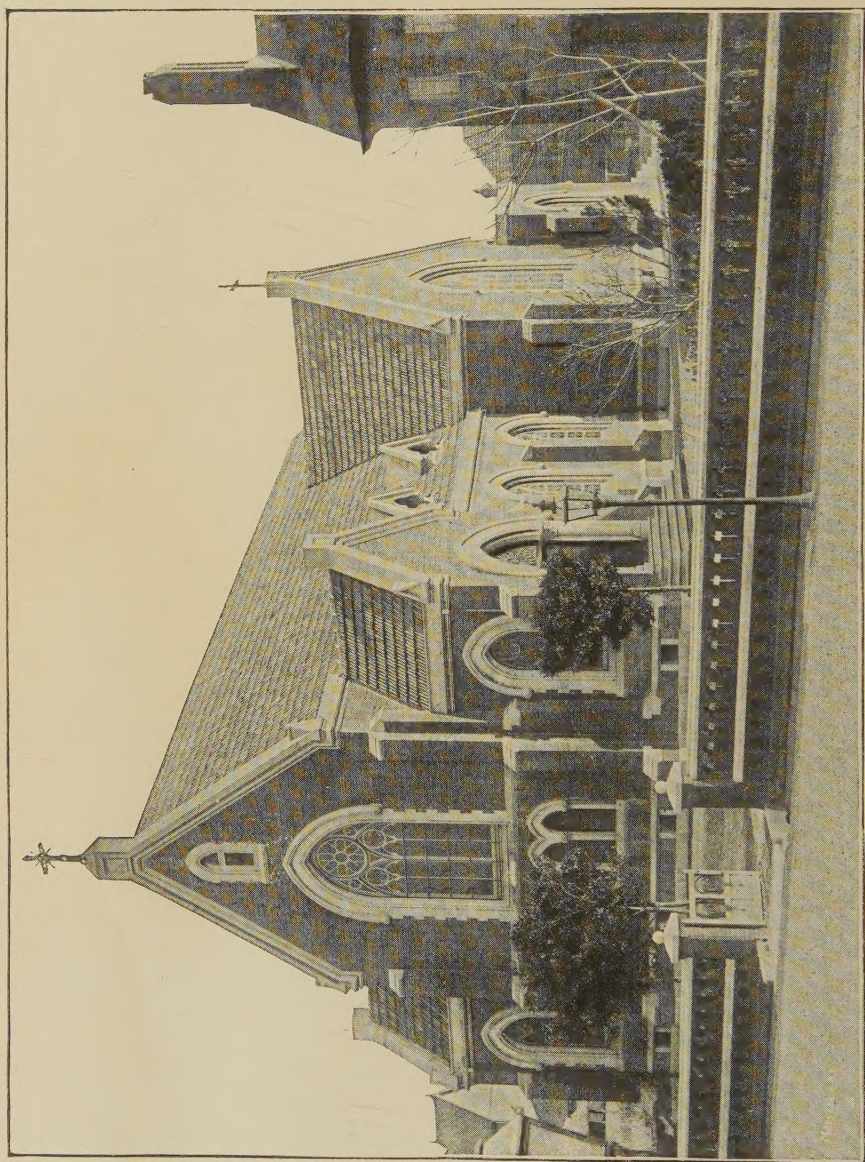
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(Exclusive of Legacies and Specials.)

DOMESTIC Since Sept. 1st, 1889 (of which designated for Indian Missions, \$5,105.67; Missions to Colored people, \$6,952.80), including one-half of general offerings.....	\$42,605 87
FOREIGN—Received since September 1st, 1889, including one-half of general offerings.....	18,722 25
Total.....	<u>\$61,328 12</u>

Required from Jan. 1st, 1890, to Sept. 1st, 1890, for Domestic Missions \$199,878 21
for Foreign Missions \$143,781 75

Total \$343,659 96



TRINITY CHURCH, TOKIO, JAPAN.